

Books on Egypt and Chaldaea

EASY LESSONS  
IN  
EGYPTIAN HIEROGLYPHICS  
WITH SIGN LIST.

BY

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IN THE BRITISH MUSEUM

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To

HENRY EDWARD JULER, ESQUIRE, F.R.C.S.

LTC., ETC., ETC.

TO WHOSE SKILL AND KINDNESS ·

MY EYESIGHT OWES SO MUCH.





## PREFACE.

---

THIS little book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and has been prepared in answer to many requests made both in Egypt and in England. It contains a short account of the decipherment of Egyptian hieroglyphics, and a sketch of the hieroglyphic system of writing and of the general principles which underlie the use of picture signs to express thought. The main facts of Egyptian grammar are given in a series of short chapters, and these are illustrated by numerous brief extracts from hieroglyphic texts ; each extract is printed in hieroglyphic type and is accompanied by a transliteration and translation. Following the example of the early Egyptologists it has been thought better to multiply extracts from texts rather than to heap up a large number of grammatical details without supplying the beginner with the means of examining their application. In the limits of the following pages

it would be impossible to treat Egyptian grammar at any length, while the discussion of details would be quite out of place. The chief object has been to make the beginner familiar with the most common signs and words, so that he may, whilst puzzling out the extracts from texts quoted in illustration of grammatical facts, be able to attack the longer connected texts given in my "First Steps in Egyptian" and in my "Egyptian Reading Book".

Included in this book is a lengthy list of hieroglyphic characters with their values both as phonetics and ideograms. Some of the characters have not yet been satisfactorily identified and the correctness of the positions of these is, in consequence, doubtful; but it has been thought best to follow both the classification, even when wrong, and the numbering of the characters which are found in the list of "Hieroglyphen" printed by Herr Adolf Holzhausen of Vienna.

E. A. WALLIS BUDGE.

BRITISH MUSEUM,

*February 14th, 1910.*

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
## CHAPTER I.

### HIEROGLYPHIC WRITING.















THE ancient Egyptians expressed their ideas in writing by means of a large number of picture signs which are commonly called **Hieroglyphics**. They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about B. C. 100, that is to say, until nearly the end of the rule of the Ptolemies over Egypt. It is hardly probable that the hieroglyphic system of writing was invented in Egypt, and the evidence on this point now accumulating indicates that it was brought there by certain invaders who came from north-east or central Asia ; they settled down in the valley of the Nile at some place between Memphis on the north and Thebes on the south, and gradually established their civilization and religion in their new home. Little by little the writing spread to the north and to the south, until at length hieroglyphics were employed, for state purposes at least, from the coast

of the Mediterranean to the most southern portion of the Island of Meroë, that is to say, over a tract of country more than 2000 miles long. A remarkable peculiarity of Egyptian hieroglyphics is the slight modification of form which they suffered during a period of thousands of years, a fact due, no doubt, partly to the material upon which the Egyptians inscribed them, and partly to a conservatism begotten of religious convictions. The Babylonian and Chinese picture characters became modified at so early a period that, some thousands of years before Christ, their original forms were lost. This reference to the modified forms of hieroglyphics brings us at once to the mention of the various ways in which they were written in Egypt, *i. e.*, to the three different kinds of Egyptian writing.

The oldest form of writing is the hieroglyphic, in which the various objects, animate and inanimate, for which the characters stand are depicted as accurately as possible. The following titles of one Ptah-hetep, who lived at the period of the rule of the IVth dynasty will explain this; by the side of each hieroglyphic is its description.

- |   |                 |   |   |
|---|-----------------|---|---|
| { | 1. <sup>1</sup> |  | a mouth   |
|   | 2.              |  | a door made of planks of wood fastened together by three cross-pieces |
|   | 3.              |  | the fore-arm and hand   |

<sup>1</sup> The brackets shew the letters which, when taken together, form words.

- { 4.  a lion's head and one fore paw stretched out  
 5.  see No. 3  
 6.  doorway surmounted by cornice of small serpents  
 7.  a jackal  
 8.  a kind of water fowl  
 9.  an owl  
 { 10.  a growing plant  
 11.  a cake  
 12.  a reed to which is tied a scribe's writing tablet or palette, having two hollows in it for red and black ink  
 { 13.  see No. 9  
 14.  see No. 1  
 { 15.  the breast of a man with the two arms stretched out  
 16.  see No. 11  
 17.  a seated man holding a basket upon his head.

In the above examples of picture signs the objects which they represent are tolerably evident, but a large number of hieroglyphics do not so easily lend themselves to identification. Hieroglyphics were cut in stone, wood, and other materials with marvellous accuracy, at depths varying from  $\frac{1}{16}$  of an inch to 1 inch; the details of the objects represented were given either by cutting or by painting in colours. In the earliest times the mason must have found it easier to cut characters into the stone than to sculpture them in relief; but it is probable that the idea of preserving carefully what had been inscribed also entered his mind, for frequently when the surface outline of a character has been destroyed sufficient traces remain in the incuse portion of it for purposes of identification. Speaking generally, celestial objects are coloured blue, as also are metal vessels and instruments; animals, birds, and reptiles are painted as far as possible to represent their natural colours; the Egyptian man is painted red, and the woman yellow or a pinky-brown colour; and so on. But though in some cases the artist endeavoured to make each picture sign an exact representation of the original object in respect of shape or form and colour, with the result that the simplest inscription became a splendid piece of ornamentation in which the most vivid colours blended harmoniously, in the majority of painted texts which have been preserved to us the artists have not been consistent in the colouring



of their signs. Frequently the same tints of a colour are not used for the same picture, an entirely different colour being often employed; and it is hard not to think that the artist or scribe, having come to the end of the paint which should have been employed for one class of hieroglyphics, frequently made use of that which should have been reserved for another. It has been said that many of the objects which are represented by picture signs may be identified by means of the colours with which they are painted, and this is, no doubt, partly true; but the inconsistency of the Egyptian artist often does away entirely with the value of the colour as a means of identification.

Picture signs or hieroglyphics were employed for religious and state purposes from the earliest to the latest times, and it is astonishing to contemplate the labour which must have been expended by the mason in cutting an inscription of any great length, if every character was well and truly made. Side by side with cutters in stone carvers in wood must have existed, and for a proof of the skill which the latter class of handicraftsmen possessed at a time which must be well nigh pre-dynastic, the reader is referred to the beautiful panels in the Gizeh Museum which have been published by Mariette.<sup>1</sup> The hieroglyphics and figures of the deceased are in relief, and are most delicately and beautifully executed;

<sup>1</sup> See *Les Mastaba de l'Ancien Empire*. Paris, 1882, p. 74 ff.

but the unusual grouping of the characters proves that they belong to a period when as yet dividing lines for facilitating the reading of the texts had not been introduced. These panels cannot belong to a period later than the IIIrd, and they are probably earlier than the Ist dynasty. Inscriptions in stone and wood were cut with copper or bronze and iron chisels. But the Egyptians must have had need to employ their hieroglyphics for other purposes than inscriptions which were intended to remain in one place, and the official documents of state, not to mention the correspondence of the people, cannot have been written upon stone or wood. At a very early date the papyrus plant<sup>1</sup> was made into a sort of paper upon which were written drafts of texts which the mason had to cut in stone, official documents, letters, etc. The stalk of this plant, which grew to the height of twelve or fifteen feet, was triangular, and was about six inches in diameter in its thickest part. The outer rind was removed from it, and the stalk was divided into layers with a flat needle; these layers were laid upon a board, side by side, and upon these another series of layers was laid in a horizontal direction, and a thin solution of gum was then run between them, after which both series of layers were pressed and dried. The number of such sheets joined together depended upon the length of the roll required. The papyrus rolls which have come

<sup>1</sup> *Hyblus hieraticus*, or *Cyperus papyrus*.

down to us vary greatly in length and width; the finest Theban papyri are about seventeen inches wide, and the longest roll yet discovered is the great Papyrus of Rameses III,<sup>1</sup> which measures one hundred and thirty-five feet in length. On such rolls of papyrus the Egyptians wrote with a reed, about ten inches long and one eighth of an inch in diameter, the end of which was bruised to make the fibres flexible, and not cut; the ink was made of vegetable substances, or of coloured earths mixed with gum and water.

Now it is evident that the hieroglyphics traced in outline upon papyrus with a comparatively blunt reed can never have had the clearness and sharp outlines of those cut with metal chisels in a hard substance; it is also evident that the increased speed at which government orders and letters would have to be written would cause the scribe, unconsciously at first, to abbreviate and modify the picture signs, until at length only the most salient characteristics of each remained. And this is exactly what happened. Little by little the hieroglyphics lost much of their pictorial character, and degenerated into a series of signs which went to form the cursive writing called **Hieratic**. It was used extensively by the priests in copying literary works in all periods, and though it occupied originally a subordinate position in respect of hieroglyphics, especially as regards religious texts, it at length became equal in





















<sup>1</sup> Harris Papyrus, No. 1. British Museum, No. 9999.







# 8 HIEROGLYPHIC AND HIERATIC WRITING COMPARED.

importance to hieroglyphic writing. The following example of hieratic writing is taken from the Prisse Papyrus upon which at a period about B. C. 2600 two texts, containing moral precepts which were composed about one thousand years earlier, were written.



Now if we transcribe these into hieroglyphics we obtain the following :—

- |   |   |
|---|---|
| 1.  a reed                     | 11.  see No. 1                 |
| 2.  a mouth                    | 12.  a knee bone (?)           |
| 3.  a hare                     | 13.  see No. 2.                |
| 4.  the wavy surface of water  | 14.  a roll of papyrus tied up |
| 5.  see No. 4                  | 15.  an eye                    |
| 6.  a kind of vessel           | 16.  see No. 6                 |
| 7.  an owl                    | 17.  a goose                  |
| 8.  a bolt of a door         | 18.  see No. 9               |
| 9.  a seated figure of a man | 19.  see No. 4               |
| 10.   a stroke written to make the word symmetrical   | 20.  a chair back            |
|   | 21.  a sickle                |

- |   |   |
|---|---|
| 22.  an eagle  | 25.  see No. 14  |
| 23.  see No. 7 | 26.  an axe      |
| 24.  a tree    | 27.  see No. 10. |

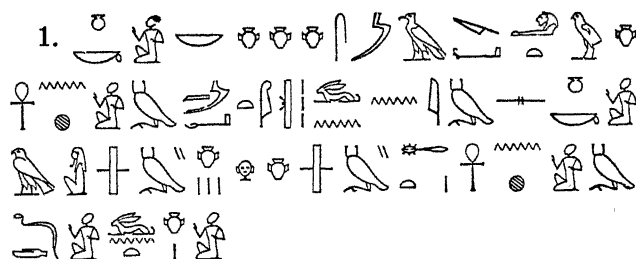
On comparing the above hieroglyphics with their hieratic equivalents it will be seen that only long practice would enable the reader to identify quickly the abbreviated characters which he had before him; the above specimen of hieratic is, however, well written and is relatively easy to read. In the later times, *i. e.*, about B. C. 900, the scribes invented a series of purely arbitrary or conventional modifications of the hieratic characters and so a new style of writing, called **Enchorial** or **Demotic**, came into use; it was used chiefly for business or social purposes at first, but at length copies of the "Book of the Dead" and lengthy literary compositions were written in it. In the Ptolemaic period Demotic was considered to be of such importance that whenever the text of a royal decree was inscribed upon a stele which was to be set up in some public place and was intended to be read by the public in general, a version of the said decree, written in the Demotic character, was added. Famous examples of stelae inscribed in hieroglyphic, demotic, and Greek, are the Canopus Stone, set up at Canopus in the reign of Ptolemy III. Euergetes I. in the ninth year of his reign (B. C. 247—222), and the Rosetta

Stone set up at Rosetta, in the eighth year of the reign of Ptolemy V. Epiphanes (B. C. 205—182).

In all works on ancient Egyptian grammar the reader will find frequent reference to *Coptic*. The Coptic language is a dialect of Egyptian of which four or five varieties are known; its name is derived from the name of the old Egyptian city Qebt, through the Arabic *Qubṭ*, which in its turn was intended to represent the Gr. Αἰγύπτος. The dialect dates from the second century of our era, and the literature written in it is chiefly Christian. Curiously enough Coptic is written with the letters of the Greek alphabet, to which were added six characters, derived from the Demotic forms of ancient Egyptian hieroglyphics, to express sounds which were peculiar to the Egyptian language.

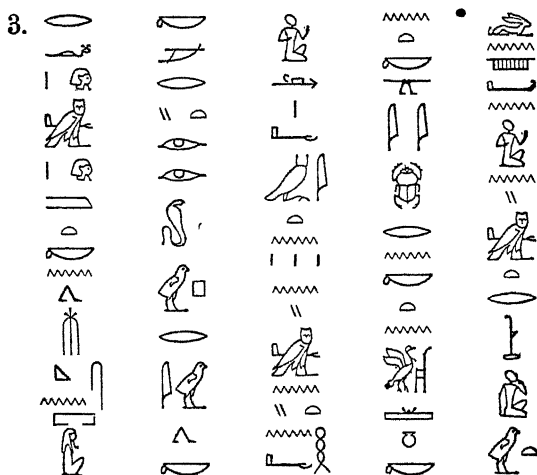
Hieroglyphic characters may be written in columns or in horizontal lines, which are sometimes to be read from left to right and sometimes from right to left. There was no fixed rule about the direction in which the characters should be written, and as we find that in inscriptions which are cut on the sides of a door they usually face inwards, *i. e.*, towards the door, each group thus facing the other, the scribe and sculptor needed only to follow their own ideas in the arrangement and direction of the characters, or the dictates of symmetry. To ascertain the direction in which an inscription is to be read we must observe in which way the men, and birds, and animals face, and then

read *towards* them. The two following examples will illustrate this :—



Now on looking at these passages we notice that the men, the chicken, the owls, the hawk, and the hares all face to the left ; to read these we must read from left to right, *i. e.*, *towards* them. The second extract has been set up by the compositor with the characters

facing in the opposite direction, so that to read these now we must read from right to left (No. 3).



Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri dating from the XIIth dynasty the texts are arranged in short columns.

Before we pass to the consideration of the Egyptian Alphabet, syllabic signs, etc., it will be necessary to set forth briefly the means by which the power to read these was recovered, and to sketch the history of the decipherment of Egyptian hieroglyphics in connection with the **Rosetta Stone**.



## CHAPTER II.

### THE ROSETTA STONE AND THE DECIPHERMENT OF HIEROGLYPHICS.

The Rosetta Stone was found by a French artillery officer called Boussard, among the ruins of Fort Saint Julien, near the Rosetta mouth of the Nile, in 1799, but it subsequently came into the possession of the British Government at the capitulation of Alexandria. It now stands at the southern end of the great Egyptian Gallery in the British Museum. The top and right hand bottom corner of this remarkable object have been broken off, and at the present the texts inscribed upon it consist of fourteen lines of hieroglyphics, thirty-two lines of demotic, and fifty-four lines of Greek. It measures about 3 ft. 9 in.  $\times$  2 ft.  $4\frac{1}{2}$  in.  $\times$  11 in. on the inscribed side.

The Rosetta Stone records that Ptolemy V. Epiphanes, king of Egypt from B. C. 205 to B. C. 182, conferred great benefits upon the priesthood, and set aside large revenues for the maintenance of the temples, and remitted the taxes due from the people at a period of

distress, and undertook and carried out certain costly engineering works in connection with the irrigation system of Egypt. In gratitude for these acts the priesthood convened a meeting at Memphis, and ordered that a statue of the king should be set up in every temple of Egypt, that a gilded wooden statue of the king placed in a gilded wooden shrine should be established in each temple, etc. ; and as a part of the great plan to do honour to the king it was ordered that a copy of the decree, inscribed on a basalt stele in hieroglyphic, demotic, and Greek characters, should be set up in each of the first, second, and third grade temples near the king's statue. The provisions of this decree were carried out in the eighth year of the king's reign, and the Rosetta Stone is one of the stelae which, presumably, were set up in the great temples throughout the length and breadth of the land. But the importance of the stone historically is very much less than its value philologically, for the decipherment of the Egyptian hieroglyphics is centred in it, and it formed the base of the work done by scholars in the past century which has resulted in the restoration of the ancient Egyptian language and literature.

It will be remembered that long before the close of the Roman rule in Egypt the hieroglyphic system of writing had fallen into disuse, and that its place had been taken by demotic, and by Coptic, that is to say, the Egyptian language written in Greek letters ; the widespread use of Greek and Latin among the govern-

ing and upper classes of Egypt also caused the disappearance of Egyptian as the language of state. The study of hieroglyphics was prosecuted by the priests in remote districts probably until the end of the Vth century of our era, but very little later the ancient inscriptions had become absolutely a dead letter, and until the beginning of the last century there was neither an Oriental nor a European who could either read or understand a hieroglyphic inscription. Many writers pretended to have found the key to the hieroglyphics, and many more professed, with a shameless impudence which it is hard to understand in these days, to translate the contents of the texts into a modern tongue. Foremost among such pretenders must be mentioned Athanasius Kircher who, in the XVIIth century, declared that he had found the key to the hieroglyphic inscriptions ; the translations which he prints in his *Oedipus Aegyptiacus* are utter nonsense, but as they were put forth in a learned tongue many people at the time believed they were correct. More than half a century later the Comte de Pahlın stated that an inscription at Denderah was only a translation of Psalm C., and some later writers believed that the Egyptian inscriptions contained Bible phrases and Hebrew compositions.<sup>1</sup> In the first half of the XVIIIth century Warburton appears to have divined the existence of alphabetic characters in Egyptian, and had he pos-







<sup>1</sup> See my *Mummy*, p. 126.




sessed the necessary linguistic training it is quite possible that he would have done some useful work in decipherment. Among those who worked on the right lines must be mentioned de Guignes, who proved the existence of groups of characters having determinatives, and Zoëga, who came to the conclusion that the hieroglyphics were letters, and what was very important, that the cartouches, *i. e.*, the ovals which occur in the inscriptions and are so called because they resemble cartridges, contained royal names.<sup>1</sup> In 1802 Akerblad, in a letter to Silvestre de Sacy, discussed the demotic inscription on the Rosetta Stone, and published an alphabet of the characters. But Akerblad never received the credit which was his due for this work, for although it will be found, on comparing Young's "Supposed Enchorial Alphabet" printed in 1818 with that of Akerblad printed in 1802, that *fourteen* of the characters are identical in both alphabets, no credit is given to him by Young. Further, if Champollion's alphabet, published in his *Lettre à M. Dacier*, Paris, 1822, be compared with that of Akerblad, sixteen of the characters will be found to be identical; yet Champollion, like Young, seemed to be oblivious of the fact.

With the work of Young and Champollion we reach firm ground. A great deal has been written about the merits of Young as a decipherer of the Egyptian hiero-

<sup>1</sup> *De Usu et Origine Obeliscorum*, Rome, 1797, p. 465.

glyphics, and he has been both over-praised and over-blamed. He was undoubtedly a very clever man and a great linguist, even though he lacked the special training in Coptic which his great rival Champollion possessed. In spite of this, however, he identified correctly the names of six gods, and those of Ptolemy and Berenice; he also made out the true meanings of several ideographs, the true values of six letters<sup>1</sup> of the alphabet, and the correct consonantal values of three<sup>2</sup> more. This he did some years before Champollion published his Egyptian alphabet, and as priority of publication (as the late Sir Henry Rawlinson found it necessary to say with reference to his own work on cuneiform decipherment) must be accepted as indicating priority of discovery, credit should be given to Young for at least this contribution towards the decipherment. No one who has taken the pains to read the literature on the subject will attempt to claim for Young that the value of his work was equal to that of Champollion, for the system of the latter scholar was eminently scientific, and his knowledge of Coptic was wonderful, considering the period when he lived. Besides this the quality of his hieroglyphic work was so good, and the amount of it which he did so great, that in those respects the two rivals ought not to be compared. He certainly knew of Young's results, and the admission by him

<sup>1</sup> I. e.,  i,  m,  n,  p,  f,  t.


<sup>2</sup> I. e.,  d,  g,  j.

that they existed would have satisfied Young's friends, and in no way diminished his own merit and glory.

In the year 1815 Mr. J. W. Bankes discovered on the Island of Philae a red granite obelisk and pedestal which were afterwards removed at his expense by G. Belzoni and set up at Kingston Hall in Dorsetshire. The obelisk is inscribed with one column of hieroglyphics on each side, and the pedestal with twenty-four lines of Greek. In 1822 Champollion published an account of this monument in the *Revue encyclopédique* for March, and discussed the hieroglyphic and Greek inscriptions upon it. The Greek inscription had reference to a petition of the priests of Philae made to Ptolemy, and his wife Kleopatra, and his sister also called Kleopatra, and these names of course occur in it. Champollion argued that if the hieroglyphic inscription has the same meaning as the Greek, these names must also occur in it. Now the only name found on the Rosetta Stone is that of Ptolemy which is, of course, contained in a cartouche, and when Champollion examined the hieroglyphic inscription on the Philae obelisk, he not only found the royal names there, enclosed in cartouches, but also that one of them was identical with that which he knew from the Greek of the Rosetta Stone to be that of Ptolemy. He was certain that this name was that of Ptolemy, because in the Demotic inscription on the Rosetta Stone the group of characters which formed the name occurred over and over again, and in the places where, according to the Greek, they ought








to occur. But on the Philae Obelisk the name Kleopatra is mentioned, and in both of the names of Ptolemy and Kleopatra the same letters occur, that is to say L and P; if we can identify the letter P we shall not only have gained a letter, but be able to say at which end of the cartouches the names begin. Now writing down the names of Ptolemy and Kleopatra as they usually occur in hieroglyphics we have:—

Ptolemy 







Kleopatra 

Let us however break the names up a little more and arrange the letters under numbers thus:—

Ptolemy.

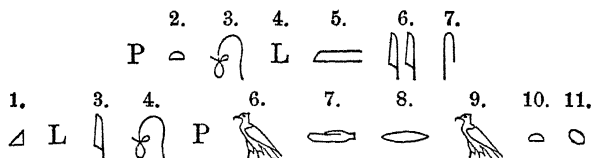
1.	2.	3.	4.	5.	6.	7.
						

Kleopatra.

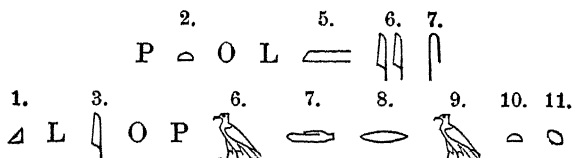
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
										

We must remember too that the Greek form of the name Ptolemy is Ptolemaios. Now on looking at the two names thus written we see at a glance that letter No. 5 in one name and No. 1 in the other are identical, and judging by their position only in the names they must represent the letter P; we see too that letter No. 2

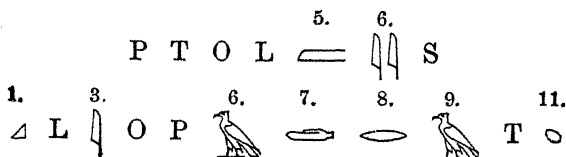
in one name and No. 4 in the other are also identical, and arguing as before from their position they must represent the letter L. We may now write down the names thus :—






As only one of the names begin with P, that which begins with that letter must be Ptolemy. Now letter No. 4 in one name, and letter No. 3 in the other are identical, and also judging by their position we may assign it in each name the value of some vowel sound like O, and thus get :—


















But the letter between P and O in Ptolemy must be T, and as the name ends in Greek with S, the last letter in hieroglyphics must be S, so we may now write down the names thus :—





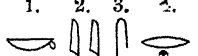







Now if we look, as Champollion did, at the other ways in which the name of Kleopatra is written we shall find that, instead of the letter  we sometimes have the letter  which we already know to be T, and as in the Greek form of the name this letter has an A before it, we may assume that  = A; the initial letter must, of course, be K. We may now write the names thus :—






					5.	6.		
P	T	O	L			S		
	3.				8.		11.	
K	L		O	P	A	T		





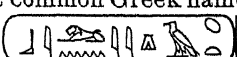
The sign  (No. 3) in the name Kleopatra represents some vowel sound like E, and this sign doubled (No. 6) represents the vowels AI in the name Ptolemaios; but as  represent EE, or Ì, that is to say I pronounced in the Continental fashion, the O of the Greek form has no equivalent in hieroglyphics. That leaves us only the signs ,  and  to find values for. Young had proved that the signs  always occurred at the ends of the names of goddesses, and that  was a feminine termination; as the Greek kings and queens of Egypt were honoured as deities, this termination was added to the names of royal ladies also. This disposes of the signs , and the letters  (No. 5) and  (No. 8) can be nothing else but M and R. So we may now write :—










P T O L M I S, *i. e.*, Ptolemy,

K L E O P A T R A, *i. e.*, Kleopatra.









Now a common title of the Roman Emperors was written hieroglyphically <sup>1. 2. 3. 4. 5.</sup> . We know that  = I,  = S, and  = R; and as  is used as a variant for the first sign in the name of Kleopatra given above,  must be K also. The last sign  is interchanged with , and we may thus write under the hieroglyphics the values as follows:—

				
K	I	S	R	S





that is to say *Kaisar* or Caesar. From the different ways in which the name of Ptolemy is written we learn that  = U, and that  has also the same value, and that  has the same value as , i. e., M, is also apparent. Now we may consider a common Greek name which is written in hieroglyphics ; we may break it up thus:—


1.	2.	3.	4.	5.	6.	7.	8.	9.
								

Of these characters we have already identified Nos. 2, 3, 5, 7, 8 and 9, and from the two last we know that we are dealing with the name of a royal lady. But there is also another common Greek name which may be written out in this form:—

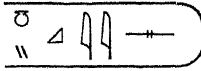
1.	2.	3.	4.	5.	6.	7.	8.
							

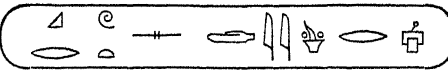
and we see at a glance that the only letter that we


have nôt met with before is . Reading the values of this last group of signs we get E R (*or* L) K S T R (*or* L) S, which can be nothing else but Eleksntrs or "Alexander"; thus we find that  = N. Now substituting this value for sign No. 4 in the royal lady's name given above we read . E R N I . A T; and as the Greek text of the inscription in which this name occurs mentions Berenike, we conclude at once that No. 1 sign  = B, and that No. 6 sign  = K. From other Greek and Latin titles and names we may obtain the values of many other letters and syllables, as will be seen from the following :—


1.  | P.H.I.U.L.I.U.P.U  
(*or* UA).S., *i. e.*, Philip.
2.  | P.I.L.A.T.R.A., *i. e.*,  
Philotera.
3.  | B.A.R.N.I.K.T., *i. e.*, Berenice.
4.  | A.R.R.S.N.A.T., *i. e.*,  
Arsinoë.
-  | A.R.S.I.N.A.I., *i. e.*,  
Arsinoë.
5.  | T.R.A.P.N.T., *i. e.*, Tryphaena.
6.  | T.B.A.R.I.S.K.I.S.R.  
S., *i. e.*, Tiberius Caesar.

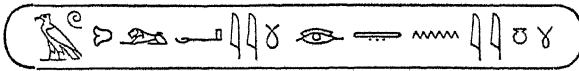
7. 
  
K - A - I - S K - A - I - S - R - S K - R - M.
   
i. e., Gaius Caesar Germ-


  
NI-K - I - S
   
anicus.




















8. 
  
K - L - U - T - S T - I - B - A - R - S - A
   
i. e., Claudius Tiberius.


9. 
  
A - U - T - U - K - R - T - R K - I - S - R - S
   
i. e., Autocrator Caesar.


























  
T - A - T - A - S A - R - I - S A - T - R - I - N - S
   
Titus Aelius Hadrianus.

10. 
  
A - U - R - L A - I - S A - N - T - A - N - I - N - S
   
i. e., Aurelius Antoninus.

In the Ptolemaic and Roman times the titles of the kings or emperors were often included in the cartouches, and from some of these Champollion derived

a number of letters for his Egyptian alphabet. Thus many kings call themselves , and , which appellations were known to mean "Of Ptah beloved" and "living ever". Now in the first of these  we know, from the names which we have read above, that the first two signs are P and T, i. e., the first two letters of the name Ptah; the third sign  must then have the value of H or of some sound like it. If these three signs  form the name of Ptah, then the fourth sign  must mean "beloved". Now as Coptic is only a dialect of Egyptian written in Greek letters we may obtain some help from it as Champollion did; and as we find in that dialect that the ordinary words for "to love" are *mei* and *mere*, we may apply one or other of these values to the sign . In the same way, by comparing variant texts, it was found that  was what is called an ideograph meaning "life", or "to live"; now the Coptic word for "life" or "to live", is *ânkh*, so the pronunciation of the hieroglyphic sign must be something like it. We find also that the variant spellings of  give us , and as we already know that  = N, the third sign  must be KH; incidentally, too, we discover that  has the syllabic value of *ânkh*, and that the *ā* has become *ô* in Coptic. If, in the appellation  , i. e., "living ever",  means "life", it is clear that  must mean "ever". Of the three signs which form the word we already know the last two,  and , for we have

seen the first in the name Ptolemy, and the second in the name Antoninus, where they have the values of T and TA respectively. Now it was found by comparing certain words written in hieroglyphics with their equivalents in Coptic that the third sign  was the equivalent of a letter in the Coptic alphabet which we may transliterate by TCH, *i. e.*, the sound which *c* has before *i* in Italian. Further investigations carried on in the same way enabled Champollion and his followers to deduce the syllabic values of the other signs, and at length to compile a classified syllabary. We may now collect the letters which we have gathered together from the titles and names of the Greek and Roman rulers of Egypt in a tabular form thus:—














	A		H
	A or E		H
	Ā		KH
	or ʾ I		or   S
	or @ or  O or U		T
	B		T
	P		T
	or — M		TCH
	or  N		K
	or  R		K
			K

It will be noticed that we have three different kinds of the K sound, three of the T sound, two of the H sound, and three A sounds. At the early date when the values of the hieroglyphics were first recovered it was not possible to decide the exact difference between the varieties of sounds which these letters represented; but the reader will see from the alphabet on pp. 31, 32 the values which are generally assigned to them at the present time. It will be noticed, too, that among the letters of the Egyptian alphabet given above there are no equivalents for F and SH, but these will be found in the complete alphabet.

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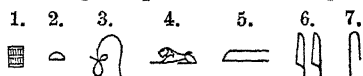
## CHAPTER III.

### HIEROGLYPHICS AS IDEOGRAPHS, PHONETICS, AND DETERMINATIVES.

Every hieroglyphic character is a picture of some object in nature, animate or inanimate, and in texts many of them are used in more than one way. The simplest use of hieroglyphics is, of course, as pictures, which we may see from the following :—  a hare ;  an eagle ;  a duck ;  a beetle ;  a field with plants growing in it ;  a star ;  a twisted rope ;  a comb ;  a pyramid, and so on. But hieroglyphics may also represent *ideas*, *e. g.*,  a wall falling down sideways represents the idea of “falling” ;  a hall in which deliberations by wise men were made represents the idea of “counsel” ;  an axe represents the idea of a divine person or a god ;  a musical instrument represents the idea of pleasure, happiness, joy, goodness, and the like. Such are called *ideographs*. Now every picture of every object must have had a name, or we may say that each picture was

















a word-sign; a list of all these arranged in proper order would have made a dictionary in the earliest times. But let us suppose that at the period when these pictures were used as pictures only in Egypt, or wherever they first appeared, the king wished to put on record that an embassy from some such and such a neighbouring potentate had visited him with such and such an object, and that the chief of the embassy, who was called by such and such a name, had brought him rich presents from his master. Now the scribes of the period could, no doubt, have reduced to writing an account of the visit, without any very great difficulty, but when they came to recording the name of the distinguished visitor, or that of his master, they would not find this to be an easy matter. To have written down the name they would be obliged to make use of a number of hieroglyphics or picture characters which represented most closely the sound of the name of the envoy, without the least regard to their meaning as pictures, and, for the moment, the picture characters would have represented sounds only. The scribes must have done the same had they been ordered to make a list of the presents which the envoy had brought for their royal master. Passing over the evident anachronism let us call the envoy "Ptolemy", which name we may write, as in the preceding chapter, with the signs:—






















Now No. 1 represents a door, No. 2 a cake, No. 3 a





















knotted rope, No. 4 a lion, No. 5 (uncertain), No. 6 two reeds, and No. 7 a chairback; but here each of these characters is employed for the sake of its *sound* only.

The need for characters which could be employed to express *sounds only* caused the Egyptians at a very early date to set aside a considerable number of picture signs for this purpose, and to these the name of **phonetics** has been given. Phonetic signs may be either **syllabic** or **alphabetic**, *e. g.*,  *peh*,  *mut*,  *maât*,  *xeper*, which are syllabic, and  *p*,  *b*,  *m*,  *r*,  *k*, which are alphabetic. Now the five alphabetic signs just quoted represent as pictures, a door, a foot and leg, an owl, a mouth, and a vessel respectively, and each of these objects no doubt had a name; but the question naturally arises how they came to represent single letters? It seems that the sound of the *first letter* in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus the first character  P, represents a door made of a number of planks of wood upon which three cross-pieces are nailed. There is no word in Egyptian for door, at all events in common use, which begins with P, but, as in Hebrew, the word for door must be connected with the root "to open"; now the Egyptian word for "to open" is   *pt[ā]h*, and as we know that the first character in that word has the sound of P and of no other letter, we may reasonably assume that the Egyptian word for "door" began with P. The third

character  M represents the horned owl, the name of which is preserved for us in the Coptic word *mûlotch* (ⲙⲟⲩⲗⲟϭ); the first letter of this word begins with M, and therefore the phonetic value of  is M. In the same way the other letters of the Egyptian alphabet were derived, though it is not always possible to say what the word-value of a character was originally. In many cases it is not easy to find the word-values of an alphabetic sign, even by reference to Coptic, a fact which seems to indicate that the alphabetic characters were developed from word-values so long ago that the word-values themselves have passed out of the written language. Already in the earliest dynastic inscriptions known to us hieroglyphic characters are used as pictures, ideographs and phonetics side by side, which proves that these distinctions must have been invented in pre-dynastic times.

The Egyptian alphabet is as follows :—

	A (Ⲁ)		F (Ⲕ)
	Ä (Ⲁ)	 or 	M (ⲙ)
	Ā (Ⲁ)	 or 	N (Ⲏ)
 or 	I (Ⲉ)	 or 	R and L (ⲓ, ⲕ)
 or 	U (Ⲑ)		H (Ⲉ)
	B (ⲃ)		H (Ⲉ)
	P (Ⲕ)		KH (ⲕ) (Arab. خ)

	S	(  )		K	• • (  )
	S	(  )		T	(  )
	SH (Ś)	(  )		Ṭ	(  )
	K	(  )		TH (θ)	(  )
	Q	(  )		TCH (T')	(  )














The Egyptian alphabet has a great deal in common with the Hebrew and other Semitic dialects in respect of the guttural and other letters, peculiar to Oriental peoples, and therefore the Hebrew letters have been added to shew what I believe to be the general values of the alphabetic signs. It is hardly necessary to say that differences of opinion exist among scholars as to the method in which hieroglyphic characters should be transcribed into Roman letters, but this is not to be wondered at considering that the scientific study of Egyptian is only about ninety years old, and that the whole of the literature has not yet been published.

Some ideographs have more than one phonetic value, in which case they are called **polyphones**; and many ideographs representing entirely different objects have similar values, in which case they are called **homophones**.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs, which had




no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which are called **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all known hieroglyphic inscriptions not pre-dynastic contain them, and it seems as if they must have been the product of prehistoric times. They, however, occur less frequently in the texts of the earlier than of the later dynasties.










Determinatives may be divided into two groups; those which determine a single species, and those which determine a whole class. The following determinatives of classes should be carefully noted:—

Character	Determinative of	Character	Determinative of
1. 	to call, beckon	6.  or 	god, divine being or thing
2. 	man	7. 	goddess
3. 	to eat, think, speak, and of whatever is done with the mouth	8. 	tree
4. 	inertness, idleness	9. 	plant, flower
5. 	woman	10. 	earth, land
		11. 	road, to travel
		12. 	foreign land







Character	Determinative of	Character	Determinative of
13.	nome	26.	fish
14.	water	27.	rain, storm
15.	house	28.	day, time
16.	to cut, slay	29.	village, town, city
17.	fire, to cook, burn	30.	stone
18.	smell (good or bad)	31.	metal
19.	to overthrow	32.	grain
20.	strength	33.	wood
21.	to walk, stand, and of actions performed with the legs	34.	wind, air
22.	flesh	35.	foreigner
23.	animal	36.	liquid, unguent
24.	bird	37.	abstract
25.	little, evil, bad	38.	crowd, collection of people
		39.	children.

A few words have no determinative, and need none, because their meaning was fixed at a very early period, and it was thought unnecessary to add any ; examples

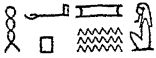







of such are  *henā*<sup>1</sup> "with",  *ām* "in",  *māk* "verily" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples:—

1.  *ām* to eat; a picture of a man putting food into his mouth  is the determinative.
2.   *ānχ* a flower; the picture of a flower  is the determinative.
3.  *sma* to slay; the picture of a knife  is the determinative, and indicates that the word *sma* means "knife", or that it refers to some action that is done with a knife.
4.  *ses* bolt; the picture of the branch of a tree  is the determinative, and indicates that *ses* is an object made of wood.

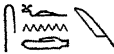
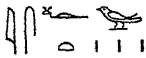
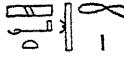

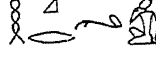
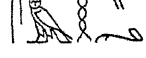
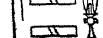
Of words of one or more determinatives the following are examples:—

1.    *renpit* flowers; the pictures of a flower in the bud , and a flower , are the determinatives; the three strokes  are the sign of the plural.

<sup>1</sup> Strictly speaking there is no *e* in Egyptian, and it is added in the transliterations of hieroglyphic words in this book simply to enable the reader to pronounce them more easily.

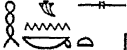

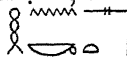

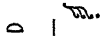




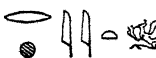

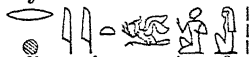

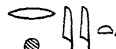
2.  *Hāp* god of the Nile; the pictures of water enclosed by banks , and running water , and a god  are the determinatives.
3.  *nemmeḥu* poor folk; the pictures of a child , and a man , and a woman  are the determinatives, and shew that the word *nemmeḥ* means a number of human beings, of both sexes, who are in the condition of helpless children.




Words may be spelt (1) with alphabetic characters wholly, or (2) with a mixture of alphabetic and syllabic characters; examples of the first class are:—



	<i>sfent</i>	a knife
	<i>āsfet</i>	wickedness
	<i>śāt</i>	a book
	<i>uāa</i>	a boat
	<i>ḥeger</i>	to be hungry, hunger
	<i>semehi</i>	left hand side
	<i>seses</i>	a sistrum.





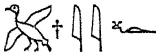






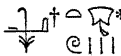




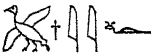
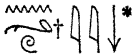
And examples of the second class are:—


1.  *henkset* hair, in which  has by itself the value of *hen*; so the word might be written  or   
.
2.  *nehebet* neck, in which  has by itself the value of *neh*; so the word might be written  as well as .
3.  *rexit* men and women, in which  has by itself the value of *rexit*; thus in  the word is actually written twice, for  = .

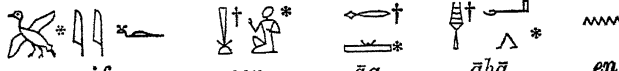
In many words the last letter of the value of a syllabic sign is often written in order to guide the reader as to its pronunciation. Take the word . The ordinary value of  is *mester* "ear", but the  which follows it shews that the sign is in this word to be read *mestem*, and the determinative indicates that the word means that which is smeared under the eye, or "eye-paint, stibium". For convenience' sake we may call such alphabetic helps to the reading of words **phonetic complements**. The following are additional examples, the phonetic complement being marked by an asterisk.

	<i>mester</i>	ear
	<i>hai</i>	rain
	<i>senār</i>	storm
	<i>merḥu</i>	unguent
	<i>hememu</i>	mankind.

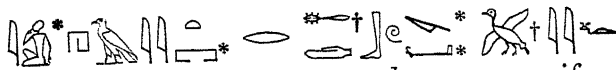
We may now take a short extract from the Tale of the Two Brothers, which will illustrate the use of alphabetic and syllabic characters and determinatives; the determinatives are marked by \*, and the syllabic characters by †; the remaining signs are alphabetic. (N. B. There is no *e* in Egyptian.)


					
<i>un</i>	<i>an</i>	<i>paif</i>	<i>sen</i>	<i>āa</i>	<i>her</i>
		His	brother	elder	
					
<i>xeperu</i>	<i>mā</i>	<i>ābu</i>	<i>shemātu</i>	<i>āu-f</i>	<i>her</i>
became like		panthers	southern.		He
					
<i>tāt</i>	<i>temtu</i>	<i>paif</i>	<i>nui</i>		
made	sharp	his	dagger,		

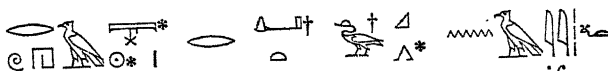
  
*au-f her tātu-f em tet-f un ân*  
 he placed it in his hand.


  
*paif sen āa āhā en*  
 His brother elder stood






  
*ha pa sbai paif*  
 behind the door of his


  
*āhait er xatbu paif*  
 stable to stab his

  
*sen serāu em paif i em*  
 brother younger at his coming at







  
*ruha er tāt āq naif*  
 eventide to make to enter his

  
*āaut er pa āhait*  
 cattle into the stables.




















  
*xer ar pa Šu her hetep au-f*







Now when the god Shu was setting he













  
*her atep-f stimu neb*


was loading himself with green herbs of all kinds







  
*en sexet em paif sexeru*  
 of the fields according to his habit














  
*enti hru neb au-f her i au ta*  
 of day every, he was coming [home]. The













  
*āht hāuti her āq er pa*  
 cow leading entered into the













  
*āhait au set her tet en*  
 stable, she said to

















  
*pai-set saau mākuā paik*  
 her keeper, Verily thy













  
*sen āq āḥā er ḥāt-tuk ḫeri*  
 brother elder standeth in front of thee with













  
*paif nui er ḫatbu - k*  
 his dagger to stab thee;







  
*ruā - k tu er - ḥāt - f un ān - f*  
 run away from before him. He







  
*her setem pa tet taif āḥ*  
 hearkened unto the speech of his cow







  
*ḥauti āu ta ket-ṯā her āq*  
 leading. The next entered, [and]







  
*āu set her tet - ṯā - f em mätet āuf*  
 she was saying to him likewise. He







  
*her ennu ḫeri pa sba en*  
 looked under the door of



















































































































































petra                      ref                      en                      paif  
saw the legs                      of                      his







					
<i>sen</i>	<i>āā</i>	<i>āuf</i>	<i>āhā</i>	<i>en</i>	<i>ha</i>
brother	elder [as]	he	stood	behind	













*pa*                      *sba*                      *au*                      *paif*                      *nui*  
 the                      door                      his                      dagger

*em*      *tet-f*      *duf*      *her*      *uah*      *taif*  
 in his hand.      He      set      his









					
<i>atep</i>	<i>er</i>	<i>pa</i>	<i>autent</i>	<i>auf</i>	<i>her</i>
load	upon	the	ground,	he betook	

			
<i>fa - f</i>	<i>er</i>	<i>sexsex</i>	<i>θāu</i>
himself	to	flight	rapid.

















## CHAPTER IV.<sup>1</sup>

### A SELECTION OF HIEROGLYPHIC CHARACTERS WITH THEIR PHONETIC VALUES, ETC.

















#### 1. FIGURES OF MEN.


















	Phonetic value.	Meaning as ideograph or determinative.
1. 	<i>enen</i>	man standing with inactive arms and hands, submission
2. 	<i>ā</i>	to call, to invoke
3. 	<i>kes</i> (?)	man in beseeching attitude, propi- tiation
5. 	<i>tua</i> }	to pray, to praise, to adore, to entreat
6. 	<i>tua</i> }	
7. 	<i>hen</i>	to praise
8. 	<i>qa, hāā</i>	to be high, to rejoice
9. 	<i>ān</i>	man motioning something to go back, to retreat


















<sup>1</sup> The numbers and classification of characters are those given  
by Herr Adolf Holzhausen in his *Hieroglyphen*.


















- |     |   |               |   |
|-----|---|---------------|---|
| 10. |    | <i>ân</i>     | } man calling after someone, to beckon                |
| 11. |    | <i>ân</i>     |   |
| 12. |    | —             | see No. 7   |
| 13. |    | —             | see No. 10  |
| 14. |    |               | man hailing some one                                  |
| 15. |    | <i>âb</i>     | to dance  |
| 16. |    | <i>âb</i>     | to dance  |
| 17. |    | <i>âb</i>     | to dance  |
| 18. |    | <i>âb</i>     | to dance  |
| 19. |    | <i>kes</i>    | man bowing, to pay homage                             |
| 20. |    | <i>kes</i>    | man bowing, to pay homage                             |
| 21. |    | —             | man running and stretching forward to reach something |
| 22. |  | } <i>sati</i> | to pour out water, to micturate                       |
| 23. |  |               |   |
| 24. |  | <i>heter</i>  | two men grasping hands, friendship                    |
| 25. |  | <i>âmen</i>   | a man turning his back, to hide, to conceal           |






































26.  *nem* pygmy
27.  *tut, sāḥu, qeres* image, figure, statue, mummy, transformed dead body
28.  *tetta* a dead body in the fold of a serpent
29.  *ur, ser* great, great man, prince, chief
30.  *āau, ten* man leaning on a staff, aged
31.  *next* man about to strike with a stick, strength
32.  — man stripping a branch
33.  *tua* . . . . .
34.  *seher* to drive away
35.  *xeḫeθ (?)* two men performing a ceremony (?)
36.  *sema (?)* . . . . .
37.  *āhi* man holding an instrument
38.  — man holding an instrument
39.  — man about to perform a ceremony with two instruments
40.  *next* see No. 31
41.  — to play a harp

42.  — to plough
43.  *tā* to give a loaf of bread, to give
44.  *sa* to make an offering
45.  *nini* man performing an act of worship
46.  *āb* man throwing water over himself, a priest
47.  *sati, set* man sprinkling water, purity
48.  — a man skipping with a rope
49.  *χus* man building a wall, to build
50.  — man using a borer, to drill
51.  *qeṭ* to build
52.  *fa, kat* a man with a load on his head, to bear, to carry, work
53.  *āχ* man supporting the whole sky, to stretch out
54.  *fa* to bear, to carry; see No. 52
55.  *χestēb* man holding a pig by the tail.....
56.  *qes* } to bind together, to force something together
57.  *qes* }
58.  *heq* man holding the ? *heq* sceptre, prince, king

















59.  •— prince, king
62.  — prince or king wearing White crown
63.  — prince or king wearing Red crown
65.  — prince or king wearing White and Red crowns
68.  *ur* }  
 69.  *ur* } great man, prince
70.  *āthi* prince, king
71.  *hen* a baby sucking its finger, child, young person
72.  *hen* a child
74.  *hen* a child wearing the Red crown
75.  *hen* a child wearing the disk and uraeus
76.  *mestem* . . . . .
78.  }  
 79.  } *xefti* a man breaking in his head with an axe or stick, enemy, death, the dead
80.  }
82.  *māsā* man armed with a bow and arrows, bowman, soldier
83.  *menf* man armed with shield and sword, bowman, soldier

- |      |   |                  |  |
|------|---|------------------|--|
| 84.  |    | —                | man with his hands tied behind him, captive  |
| 85.  |    | —                | man with his hands tied behind him, captive  |
| 86.  |    | —                | man tied to a stake, captive   |
| 87.  |    | —                | man tied by his neck to a stake  |
| 88.  |    | —                | beheaded man tied by his neck to a stake   |
| 89.  |    | <i>sa, remt</i>  | man kneeling on one knee   |
| 90.  |    | <i>â</i>         | to cry out to, to invoke<br>man with his right hand to his mouth, determinative of all that is done with the mouth |
| 91.  |    | <i>â</i>         |  |
| 92.  |    | <i>enen</i>      | submission, inactivity   |
| 93.  |    | <i>hen</i>       | to praise  |
| 94.  |    | <i>tua</i>       | to pray, to praise, to adore, to entreat   |
| 96.  |    | <i>âmen</i>      | to hide  |
| 97.  |    | —                | to play a harp   |
| 98.  |   | <i>âuh, sur</i>  | to give or offer a vessel of water to a god or man   |
| 99.  |  | <i>sa</i>        | to make an offering  |
| 100. |  | <i>âmen, hab</i> | man hiding himself, to hide, hidden  |
| 101. |  | <i>âb</i>        | man washing, clean, pure, priest   |



















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|------|---|----------------|--|
| 102. |    | } <i>āb</i>    | man washing, clean, pure, priest                                     |
| 103. |    |                |  |
| 104. |    |                |  |
| 105. |    | <i>fa, kat</i> | man carrying a load ; see No. 52                                     |
| 106. |    | <i>heh</i>     | man wearing emblem of year, a large, indefinite number               |
| 107. |    | <i>heh</i>     | a god wearing the sun's disk and grasping a palm branch in each hand |
| 108. |    | —              | to write   |
| 110. |    | —              | dead person who has obtained power in the next world                 |
| 111. |    | —              | dead person, holy being  |
| 112. |    | —              | dead person, holy being  |
| 113. |    | —              | a sacred or divine person  |
| 114. |    | —              | a sacred or divine king  |
| 115. |   | —              | divine or sacred being holding the sceptre ?                         |
| 116. |  | —              | divine or sacred being holding the sceptre ?                         |
| 117. |  | —              | divine or sacred being holding the whip or flail                     |
| 119. |  | —              | divine or sacred being holding ? and                                 |

- |      |   |              |  |
|------|---|--------------|--|
| 120. |    | —            | king wearing the White crown and holding ? and  |
| 121. |    | —            | king wearing the Red crown and holding ? and    |
| 123. |    | —            | king wearing the Red and White crowns and holding ?  |
| 124. |    | —            | king wearing the Red and White crowns and holding ?  |
| 125. |    | —            | ibis-headed being, Thoth   |
| 126. |    | } <i>sa</i>  | a sacred person holding a cord?<br>a guardian?   |
| 127. |    |              | a sacred person holding a cord?<br>a guardian?   |
| 128. |    | <i>sa</i>    | a watchman, to guard, to watch   |
| 129. |    | } —          | a sacred person, living or dead  |
| 130. |    |              |  |
| 131. |    | <i>šeps</i>  | a sacred person  |
| 132. |   | <i>nefem</i> | a person sitting in state  |
| 133. |  | <i>χer</i>   | to fall down   |
| 134. |  | <i>mit</i>   | a dead person  |
| 135. |  | <i>meh</i>   | to swim  |
| 136. |  | } <i>neb</i> | a man swimming, to swim  |
| 137. |  |              |  |


















## 2. FIGURES OF WOMEN


















- |     |   |                  |   |
|-----|---|------------------|---|
| 1.  |    | <i>heter</i>     | two women grasping hands,<br>friendship   |
| 3.  |    | <i>oehem</i>     | woman beating a tambourine, to<br>rejoice |
| 4.  |    | <i>keb</i>       | to bend, to bow                           |
| 5.  |    | <i>Nut</i>       | the goddess Nut, <i>i. e.</i> , the sky   |
| 6.  |    | —                | woman with dishevelled hair               |
| 7.  |    | <i>sat</i> (?)   | a woman seated                            |
| 8.  |    | —                | } a sacred being, sacred statue           |
| 9.  |    | —                |   |
| 10. |    | —                | } a divine or holy female, or statue      |
| 11. |    | —                |   |
| 12. |    | <i>ari</i>       | a guardian, watchman                      |
| 13. |   | <i>oehem</i>     | see No. 3                                 |
| 14. |  | <i>beg</i>       | a pregnant woman                          |
| 15. |  | <i>mes, pāpā</i> | a parturient woman, to give birth         |
| 16. |  | <i>menā</i>      | to nurse, to suckle a child               |
| 17. |  | <i>renen</i>     | to dandle a child in the arms             |






## 3. FIGURES OF GODS AND GODDESSES.

1.  *Ausâr* (or *Āsâr*) the god Osiris
3.  *Ptaḥ* the god Ptaḥ
4.  *Ptaḥ* Ptaḥ holding a sceptre, and wearing a *menât* 
6.  *Ta-tunen* the god Ta-tunen
7.  *Tanen* the god Tanen
8.  *Ptaḥ-Tanen* the god Ptaḥ-Tanen
9.  *An-ḥeru* the god An-ḥeru
10.  *Amen* Āmen, or Menu, or Āmsu in his ithyphallic form.
11.  *Amen* Āmen wearing plumes and holding 
13.  *Amen* Āmen wearing plumes and holding *Maāt*
14.  *Amen* Āmen wearing plumes and holding a short, curved sword
15.  *Amen* Āmen holding the *user* sceptre 
16.  *Āāḥ* the Moon-god
17.  *Khensu* the god Khensu
18.  *Shu* the god Shu





























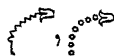


- |     |   |                    |  |
|-----|---|--------------------|--|
| 19. |    | <i>Šu</i>          | the god Shu  |
| 20. |    | <i>Rā-usr-Maāt</i> | god Rā as the mighty one of Maāt                         |
| 21. |    | <i>Rā</i>          | the god Rā wearing the white crown                       |
| 22. |    | <i>Rā</i>          | Rā holding sceptres of the horizons of the east and west |
| 23. |    | <i>Rā</i>          | Rā holding the sceptre ¶                                 |
| 24. |    | <i>Rā</i>          | Rā wearing disk and uraeus and holding ¶                 |
| 25. |    | <i>Rā</i>          | Rā wearing disk and uraeus                               |
| 26. |    | <i>Heru</i>        | Horus (or Rā) wearing White and Red crowns               |
| 27. |    | <i>Rā</i>          | Rā wearing disk and holding symbol of "life"             |
| 29. |    | <i>Rā</i>          | Rā wearing disk, uraeus and plumes, and holding sceptre  |
| 31. |    | <i>Set</i>         | the god Set  |
| 32. |   | <i>Anpu</i>        | the god Anubis   |
| 33. |  | <i>Tehuti</i>      | the god Thoth  |
| 36. |  | <i>Khnemu</i>      | the god Khnemu   |
| 37. |  |                    |  |
| 38. |  |                    |  |
| 39. |  | <i>Hāpi</i>        | the Nile-god   |


















40.  *Auset* (or *Āst*) Isis holding papyrus sceptre
41.  *Auset* (or *Āst*) Isis holding symbol of "life"
42.  *Auset* (or *Āst*) Isis holding papyrus sceptre
45.  *Nebt-ḥet* Nephthys holding symbol of "life"
51.  *Nut* the goddess Nut
52.  *Seseta* the goddess Sesheta
53.  *Usr-Maāt* the goddess Maāt with sceptre of strength
54.  } *Maāt* the goddess Maāt
55.  }
58.  *Ānket* the goddess Ānket
62.  *Bast* the goddess Bast
63.  *Seḫet* the goddess Sekhet
64.  } *Un* the hare-god Un
65.  }
66.  *Meḥit* the goddess Meḥit
67.  *Seta* a deity
68.  *Seher* a god who frightens, terrifies, or drives away


















69.		}	<i>Seher</i>	see No. 68
70.				
71.			<i>Bes</i>	the god Bes
73.		}	<i>keperā</i>	the god Khepera
74.				















## 4. MEMBERS OF THE BODY.

1.		<i>tep, tafa</i>	the head, the top of anything
3.		<i>her, hrā</i>	the face, upon
5, 6, 7.	  	<i>sent,</i> <i>uſer</i>	the hair, to want, to lack
8.		<i>šere (?)</i>	a lock of hair
9.		<i>ḫabes</i>	the beard
10.		<i>mer, maa,</i> <i>āri</i>	the right eye, to see, to look after something, to do
11.		—	the left eye
12.		<i>maa</i>	to see
13.		—	an eye with a line of stibium below the lower eye-lid
14.		<i>rem</i>	an eye weeping, to cry
15.		<i>an</i>	to have a fine appearance



- |         |   |                   |                                       |
|---------|---|-------------------|---------------------------------------|
| 16.     |    | <i>merti, maa</i> | the two eyes, to see                  |
| 17.     |    | <i>utat</i>       | the right eye of Rā, the Sun          |
| 18.     |    | <i>utat</i>       | the left eye of Rā, the Moon          |
| 19.     |    | <i>utatti</i>     | the two eyes of Rā                    |
| 20.     |    | <i>tebh</i>       | an <i>utchat</i> in a vase, offerings |
| 23.     | o   | <i>ār</i>         | the pupil of the eye                  |
| 24.     |    | <i>tebh</i>       | two eyes in a vase, offerings         |
| 25.     |    | <i>ām</i>         | eyebrow                               |
| 26.     |    | <i>mester</i>     | ear                                   |
| 28.     |    | <i>xent</i>       | nose, what is in front                |
| 29.     |    | <i>re</i>         | opening, mouth, door                  |
| 30.     |    | <i>septi</i>      | the two lips                          |
| 31.     |   | <i>sept</i>       | lip raised shewing the teeth          |
| 32.     |  | <i>ārt</i>        | jawbone with teeth                    |
| 33.     |  | <i>tef, ālet</i>  | exudation, moisture                   |
| 35, 36. |  | <i>meṭ</i>        | a weapon or tool                      |
| 37.     |  | <i>āat, pest</i>  | the backbone                          |


















38.  *ṣāt* the chine
39.  *menā* the breast
- 40, 41.  } *seχen* to embrace
44.  }
42.  } *ān, ām* not having, to be without,  
negation
47.  }
46.  *ka* the breast and arms of a man,  
the double
49.  }
50.  } *ser, fesser* hands grasping a sacred staff,  
something holy
51.  *χen* hands grasping a paddle, to  
transport, to carry away
52.  *āha* arms holding shield and club,  
to fight
54.  *uṭen* to write
58.  *χu* hand holding a whip or flail,  
to be strong, to reign
59.  *ā, tā* hand and arm outstretched,  
to give
62.  *meh, ermen* to bear, to carry
63.  *tā* to give
65.  *mā* to give

66.  *mā, henk* to offer
67.  — to offer fruit
68.  *nini* an act of homage
69.  *next* to be strong, to shew strength
72.  *xerp* to direct
- 73, 76.  *tet* hand
74.  *sep* to receive
77.  *kep* to hold in the hand
82.  *am* to clasp, to hold tight in the fist
- 84, 85.  *tebā* finger, the number 10,000
-  *meter, āq* to be in the centre, to give evidence
86.  } *ān* thumb
87.  }
88.  *maā* a graving tool
90.  *baḥ, met, tai, ka* phallus, what is masculine, husband, bull
91.  *utet* to beget
- 92, 93.  *sem, seshem*


















94.  *xerui* male organs
95.  *hem* woman, female organ
96.  *i* to go, to walk, to stand
98.  *ān, hem* to go backwards, to retreat
99.  *uār, ret, ment* to flee, to run away
100.  *teha* to invade, to attack
101.  *ker* to hold, to possess
102.  *q* a knee
103.  *b* a leg and foot
105.  *ab* arm + hand + leg
106.  *teb* hand + leg
107.  *ab* horn + leg
109.  *hā* piece of flesh, limb
111.  *hā* piece of flesh, limb

## 5. ANIMALS.

















1.  *sesem* } horse
2.  *nefer* }

















- |     |   |                            |  |
|-----|---|----------------------------|--|
| 3.  |    | <i>āh, ka</i>              | ox   |
| 6.  |    | <i>kaut</i>                | cow  |
| 13. |    | <i>bā</i>                  | calf   |
| 14. |    | <i>āu</i>                  | calf   |
| 15. |    | <i>ba</i>                  | ram  |
| 16. |    | <i>ba</i>                  | Nubian ram of Amen                             |
| 17. |    | <i>ār</i>                  | oryx   |
| 19. |    | <i>sāh</i>                 | oryx, the transformed body, the spiritual body |
| 22. |    | <i>χen</i>                 | a water bag                                    |
| 23. |    | <i>āa</i>                  | donkey   |
| 24. |    | <i>uher</i> (?)            | dog  |
| 25. |    | <i>āmhet</i>               | ape  |
| 29. |   | —                          | the ape of Thoth                               |
| 31. |  | —                          | ape wearing Red crown                          |
| 32. |  | —                          | ape bearing <i>utchat</i> or Eye of the sun    |
| 36. |  | <i>ma</i> , or <i>māau</i> | lion   |
| 38. |  | <i>l, r, ru, re</i>        | lion couchant                                  |




















43.  *xerefu, akerru* the lions of Yesterday and To-day
44.  *neb* . . . . .
47.  *mau* cat
49.  *sab* jackal, wise person
52.  — the god Anubis, the god Ap-uat
55.  *seseta* . . . . .
56.  *xex* a mythical animal
57.  — wild boar
58.  *un* a hare
59.  *ab* elephant
61.  *apt* hippopotamus
62.  *xeb* rhinoceros
63.  *rer* pig
65.  *ser* giraffe
66.  *set* the god Set, what is bad, death, etc.
68.  *set* the god Set
69.  *pennu* rat




















## 5. MEMBERS OF ANIMALS


















3.		<i>āh</i>	ox	•
4, 5.		<i>χent</i>	nose, what is in front	
6.		<i>χex</i>	head and neck of an ox	
8.		<i>sefit</i>	strength	
9.		—	head and neck of a ram	
12.		<i>sesa</i>	to be wise	
14.		<i>peh</i>	head and neck of a lion, strength	
		<i>pehti</i>	two-fold strength	
16.		<i>hā</i>	head and paw of lion, the forepart of anything, beginning	
21.		} <i>set</i>	. . . . .	
22.				
24.				
30.		<i>at</i>	hour, season	
33.		<i>āp</i>	the top of anything, the forepart	
35.		<i>aat</i>	rank, dignity	
37.		<i>āpt renpet</i>	opening of the year, the new year	








41.  *āb* horn, what is in front
44.  *ābeḥ* tooth
45.  *ābeḥ* tooth
46.  *āten, mesfer* to do the duty of someone, vicar, ear, to hear
47.  *peḥ* to attain to, to end
49.  *ḫepes* thigh
51.  }
52.  } *nem, uhem* leg of an animal, to repeat
53.  }
54.  *kep* paw of an animal
- 55, 56.  ,  . . . . skin of an animal
57.  }
58.  } . . . . skin of an animal, animal of any kind
60.  *sat* an arrow transfixing a skin, to hunt
63.  *uā, āuā, īsu* bone and flesh, heir, progeny

## 7. BIRDS.







- |     |   |                     |   |
|-----|---|---------------------|---|
| 1.  |    | <i>a</i>            | eagle   |
| 2.  |    | <i>maa</i>          | eagle + sickle  |
| 3.  |    | <i>ma</i>           | eagle +  |
| 4.  |    | } <i>ti, neh</i>    | a bird of the eagle class ?   |
| 6.  |    |                     |   |
| 7.  |    |                     |   |
| 8.  |    | <i>Heru</i>         | hawk, the god Horus, god  |
| 9.  |    | <i>bak</i>          | hawk with whip or flail   |
| 10. |    | <i>Herui</i>        | the two Horus gods  |
| 11. |    | <i>Heru</i>         | Horus with disk and uraeus  |
| 12. |    | <i>Heru</i>         | Horus wearing the White and Red crowns  |
| 13. |   | <i>Heru nub</i>     | the "golden Horus"  |
| 15. |  | <i>neter</i>        | god, divine being, king   |
| 16. |  | <i>ament</i>        | the west  |
| 21. |  | <i>Heru sma tau</i> | "Horus the uniter of the two lands"   |
| 22. |  | <i>Heru-Sept</i>    | Horus-Sept  |







24.  *χu* . . . . .
28.  *āgem, āšem* sacred form or image
29.  *Heru-šuti* Horus of the two plumes
30.  *mut, ner* vulture
33.  *Nebti* the vulture crown and the uraeus crown
- 36, 43.   *m* owl
38.  }  
 39.  } *mā* to give  
 40.  }
41.  *mer*
42.  *embaḥ* before
45.  *teḥuti* ibis
46.  *gem* to find
47.  *ḥam* to snare, to hunt
- 48, 51.   *Teḥuti* the god Thoth
53.  *ba* the heart-soul
54.  *baiu* souls

55.		<i>bak</i>	to toil, to labour
58.		<i>χu</i>	the spirit-soul
60.		<i>bennu</i>	a bird identified with the phoenix
61.		<i>bāḥ</i>	to flood, to inundate
63.		<i>uša</i>	to make fat
64.		<i>tešer</i>	red
65.		<i>tefa</i>	bread, cake, food
66.			
67.		<i>sa</i>	goose, son
69.		<i>tefa (?)</i>	food
70.		<i>seṭ</i>	to make to shake with fear, to tremble
71.		<i>āq</i>	duck, to go in
72.		<i>hetem</i>	to destroy
73.		<i>pa</i>	to fly
75.		<i>χen</i>	to hover, to alight
77.		<i>qema, ʾen</i>	to make, to lift up, to distinguish
78.		<i>teb</i>	.....













79.		<i>ur</i>	swallow, great
80.		<i>šerāu</i>	sparrow, little
81.		<i>ti</i>	a bird of the eagle kind
82.		<i>rexit</i>	intelligent person, mankind
83.		<i>u</i>	chicken
87.		<i>ta</i>	. . . . .
88.		<i>scš</i>	birds' nest
90.			
91.		<i>sent</i>	dead bird, fear, terror
92.		<i>ba</i>	soul

## 8. PARTS OF BIRDS.













1.		<i>sa, apt</i>	goose, feathered fowl
3.		<i>ner</i>	head of vulture
4.		<i>pek</i>	. . . . .
8.		<i>yu</i>	head of the <i>bennu</i> bird
9.		<i>rex</i>	. . . . .
10.		<i>amax</i>	eye of a hawk

11.  *tenḥ* wing, to fly
13.  *śu, maā* feather, what is right and true
17.  *ermen* to bear, carry
18.  *śa* foot of a bird
20.  — to cut, to engrave
21.  *sa* son, with  $\triangle$  daughter





## 9. AMPHIBIOUS ANIMALS.





1.  *šet* turtle, evil, bad
2.  *āś* lizard, abundance
4.  *at, seqa* crocodile, to gather together
-  *ābi, ḥenti* prince
- 5, 6. ,  *at* crocodile
7.  *Sebek* the god Sebek
8.  *qam* crocodile skin, black
9.  *Heqt* the goddess Heqt
10.  *ḥefen* young frog, 100,000
11.  } *ārā* serpent, goddess
16.  }









- |     |   |  |
|-----|---|--|
| 14. |  | } <i>Meḥent</i> the goddess Meḥent       |
| 15. |  |  |
| 19. |  | <i>atur</i> shrine of a serpent goddess  |
| 22. |  | <i>ḥef, fenṯ</i> worm                    |
| 24. |  | <i>Āpep</i> the adversary of Rā, Apophis |
| 25. |  | <i>t, tet</i> serpent, body              |
| 27. |  | <i>met</i> . . . . .                     |
| 30. |  | <i>f</i> a cerastes, asp                 |
| 31. |  | <i>sef</i> . . . . .                     |
| 32. |  | <i>per</i> to come forth                 |
| 33. |  | <i>āq</i> to enter in                    |
| 37. |  | <i>ptah</i> to break open                |

## 10. FISH.





- |    |   |                       |
|----|---|-----------------------|
| 1. |  | <i>ān</i> fish        |
| 3. |  | <i>betu</i> fish      |
| 6. |  | <i>sepa</i> centipede |
| 9. |  | <i>nār</i> . . . . .  |


























10.  *xa*      dead fish or thing
11.  } *bes*      to transport
12.  }
14.  *xept*      thigh (?)


















## 11. INSECTS.


















1.  *net, bāt*      bee
3.  *suten net*      "King of the South and North"  
(or *bāt*)
4.  *xeper*      to roll, to become, to come into being
7.  *āf*      fly
8.  *senehem*      grasshopper
9.  *serq*      scorpion

## 12. TREES AND PLANTS.

















- 1, 2.  *ām*      tree, what is pleasant
6.  *bener*      palm tree
7.  . . . .      acacia
9.  *xet*      branch of a tree, wood

















- 13, 14.   } *renp, ter* shoot, young twig, year
- 15, 16, 17.    }
18.  — eternal year
19.  — time
- 20, 21.   *sept* a thorn
22.  *nexeb* shoot, name of a goddess and city
-   *enen* —
24.  *su, suten* king of the South
- 25, 27.   *shemā* south, name of a class of priestess
26.  *res,* south
- 28, 29.   } *res* south
- 30, 31.   }
33.  *ā* feather
-  *i* —
34.  *i* to go
35.  *sexet* plants growing in a field
36.  *āb* an offering














- |         |   |               |  |   |
|---------|---|---------------|--|---|
| 37.     |    | }             | <i>šā, akh</i>   | lotus and papyrus flowers growing,<br>field |
| 38.     |    |               |  |   |
| 40.     |    | <i>hen</i>    | cluster of flowers or plants                           |   |
| 42, 43. |    | <i>ha</i>     | cluster of lotus flowers                               |   |
| 44.     |    | <i>meht</i>   | the North, the Delta country, the<br>land of the lotus |   |
| 45.     |    | }             | <i>res</i>   | the South, the papyrus country              |
| 46.     |    |               |  |   |
| 47.     |    | }             | <i>uat</i>   | young plant, what is green                  |
| 48.     |    |               |  |   |
| 55.     |    | —             | flower   |   |
| 58.     |    | <i>nehem</i>  | flower bud   |   |
| 62.     |   | }             | —  | lotus flower                                |
| 63.     |  |               |  |   |
| 67.     |  | <i>un</i>     | .....  |   |
| 68.     |  | <i>xa</i>     | flower   |   |
| 70.     |  | <i>sen</i>    | .....  |   |
| 73, 77. |  | <i>ut, ut</i> | to give commands                                       |   |

- 74, 75. ,  *het* white, shining, light
78.  *eseṣ* an instrument, to turn back
80.  *mes* to give birth
81.  — the union of the South and North
82.  } *beti* barley
83.  }
86.  — grain
88.  } *sen* granary, barn, storehouse
89.  }
90.  } *arp* grapes growing, wine
91.  }
92.  *mār* pomegranate
- 93, 94. ,  } *bener* sweet, pleasant
96.  }
98.  *neṭem* sweet, pleasant




## 13. HEAVEN, EARTH AND WATER.

- |         |   |                 |                                       |
|---------|---|-----------------|---------------------------------------|
| 1.      |    | <i>pet, her</i> | what is above, heaven                 |
| 2.      |    | } <i>kerh</i>   | sky with a star or lamp, night        |
| 3.      |    |                 |                                       |
| 4.      |    | <i>âtet</i>     | water falling from the sky, dew, rain |
| 5.      |    | <i>thēn</i>     | lightning                             |
| 6.      |    | <i>qert</i>     | one half of heaven                    |
| 7.      |    | <i>Rā, hru</i>  | the Sun-god, day                      |
| 9.      |    | <i>χu</i>       | radiance                              |
| 10, 11. |    | <i>Rā</i>       | the Sun-god                           |
| 13.     |    | <i>χu, uben</i> | the sun sending forth rays, splendour |
| 14.     |    | <i>Sept</i>     | the star Sothis, to be provided with  |
| 16.     |  | —               | the sun's disk with uraei             |
| 17.     |  | —               | winged disk                           |
| 23, 25. |  | <i>χā</i>       | the rising sun                        |
| 26.     |  | <i>paut</i>     | cake, offering, ennead of gods        |
| 28.     |  | <i>sper</i>     | a rib, to arrive at                   |


















29.  *āāh, ābt* moon, month
35. ★ *śā, tua* star, star of dawn, hour, to pray
36.  *tuat* the underworld
37.  } *ta* land
38.  }
40.  *set* (or *sent*) mountainous land
41.  — foreign, barbarian
42.  *tu* mountain, wickedness
44.  *χut* horizon
- 45, 46.  *hesp, sept* nome
47.  *āteb* the land on one side of the Nile ;  
 = all Egypt
48.  — land
49.  *uat, her* a road, a way
50.  *kes, m* side
- 51, 52.  *āner* stone
53. ○ *śā* (?) sand, grain, fruit, nuts
55.  *n* surface of water, water



















		<i>mu</i>	water
57.		<i>mer</i>	ditch, watercourse, to love
58.			
60.		<i>sha</i>	lake
61.		<i>sem</i>	to go
62.		—	lake
64.		<i>Amen</i>	the god Amen
66.		<i>aa</i>	island
68.		<i>χuti</i>	the two horizons ( <i>i. e.</i> , East and West)
69.		<i>peh</i>	swamp, marsh
70.		<i>hemt, baa</i>	metal, iron ore ( <i>or</i> copper ore?)
71.			
72.			

## 14. BUILDINGS.














1.		<i>nu</i>	town, city
3.		<i>per</i>	house, to go out
6.		<i>per-χeru</i>	sepulchral meals or offerings






7.  *per het* "white house", treasury
8.  *h* }  
 10.  *mer* } quarter of a city (?)
- 11, 12.  *het* house, temple
13.  *hetu* temples, sanctuaries
14.  *neter het* god's house
16.  *het āa* great house
17.  *Nebt-het* Lady of the house, *i. e.*, Nephthys
19.  *Het-Heru* House of Horus, *i. e.*, Hathor
29.  *āhā* great house, palace
32.  *usext* hall, courtyard
36.  *āneb, sebtī* wall, fort
37.  *uhen* to overthrow
41.  — fortified town
43.  } *seb* door, gate  
 44.  }
45.  *qenb* corner, an official











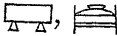







48.  *hap* to hide
- 51, 52.  pyramid
53.  *texen* obelisk
54.  *utu* memorial tablet
55.  *uxa* pillar
61.  *xaker* a design or pattern
62.  *seh, arq* a hall, council-chamber
64.  *set heb (?)* festival celebrated every thirty years
65.  *heb* festival
67.  double staircase, to go up
68.  *xet* staircase, to go up
69.  *aa* leaf of a door, to open
70.  *s* a bolt, to close
71.  *as, seb, mes* to bring, to bring quickly
- 72, 73.  *tes* to tie in a knot
74.  *ames* . . . . .
75.  *Amsu* the god Amsu (or Min ?)
76.  *qet* . . . . .


















## 15. SHIPS AND PARTS OF SHIPS.

1.  } •  
 2.  } *uāa, ʕet* boat, to sail down stream
- 5, 6.   *uḥā* loaded boat, to transport
14.  — to sail up stream
16.  *nef, tau* wind, breeze, air, breath
19.  *āḥā* to stand
21.  *ḥem* helm, rudder
22.  *ʕeru* paddle, voice
23.  *sešep* . . . . .
61.  *ḥennu* the name of a sacred boat
62.  } —  
 63.  } boats of the sun




## 16. SEATS, TABLES, ETC.









1.  *āst, Auset* seat, throne, the goddess Isis
2.  *ḥet* . . . . .
3.  — seat, throne

- 5, 6.  *as* . . . . .
7.  } *ster* to lie down in sleep or death
8.  }
9.  *s* . . . . .
11.  *sem, sešem* . . . . .
12.  — clothes, linen
15.  *serer* . . . . .
16.  *hetep* table of offerings
19.  *xer* what is under, beneath
- 20, 22.  } — funeral chest, sarcophagus
- 23, 24.  }
25.  *aat* zone, district
27.  *teb* to provide with
- 28, 29.  *an* pillar, light tower (?)
30.  *hen* . . . . .
- 31, 33.  *as* . . . . .
36.  } *nem* squeezing juice from grapes,
37.  } the god Shesmu or Seshmu









38.  } *meter* to use violence  
 39.  }  
 41.  } *ses* linen, clothing, garments  
 43.  } *urs* pillow  
 44.  } *un-hrā* mirror  
 45, 46.  ,  } *serit, ḫaibit* fan, shadow  
 47.  } *māḫa* scales, to weigh  
 50.  } *ufā* to balance, to test by weighing  
 51.  }  
 52, 53, 54.  } *uḥes, res* to raise up, to wake up  
 55.  }  ,  ,   
 57.  } *maāt* a reed whistle, what is right or straight  
 58.  } *āat* standard


















## 17. TEMPLE FURNITURE.



















2.  } *ḫaut* altar  
 4.  } — fire standard  
 13.  } *neter* axe or some instrument used in the performance of magical ceremonies

- |     |   |                   |  |
|-----|---|-------------------|--|
| 16. |  | <i>neter xert</i> | the underworld   |
| 18. |  | <i>tet</i>        | the tree-trunk that held the dead<br>body of Osiris, stability |
| 20. |  | <i>sma</i>        | to unite   |
| 22. |  | <i>sen</i>        | brother  |
| 23. |  | <i>sen</i>        | . . . . .  |
| 26. |  | <i>ab</i>         | the left side  |
| 28. |  | <i>am</i>         | to be in   |
| 29. |  | <i>Seseta</i>     | name of a goddess  |

## 18. CLOTHING, ETC.

















- |     |   |               |                                 |
|-----|---|---------------|---------------------------------|
| 1.  |    | <i>meh</i>    | head-gear                       |
| 7.  |    | <i>xepers</i> | helmet                          |
| 8.  |    | <i>het</i>    | the White crown of the South    |
| 9.  |   | <i>res</i>    | the South land                  |
| 11. |  | <i>teser</i>  | the Red crown of the North      |
| 12. |  | <i>meh</i>    | the North land                  |
| 13. |  | <i>sexet</i>  | the White and Red crowns united |
| 14. |  | <i>u, saā</i> | cord, one hundred               |









17.		<i>suti</i>	two feathers
18.		} <i>atef</i>	plumes, disk and horns
20.			
24.		<i>meh</i>	crown, tiara
25.		} <i>usex</i>	breast plate
26.			
28.		<i>âāḥ</i>	collar
29.		<i>sat</i>	garment of network
30.		<i>sent</i>	tunic
32.		<i>ḥebs</i>	linen, garments, apparel
34.		<i>mesen</i>	
36.		<i>mer, nes</i>	tongue, director
38.		<i>tebt</i>	sandal
39.		<i>sen, ḫetem</i>	circle, ring
41.		<i>temt, temt</i>	to collect, to join together
42.		<i>ṯet</i>	buckle
43.		<i>ānx</i>	life

45.		<i>se'atut</i>	a seal and cord
46.		<i>menūt</i>	an instrument worn and carried by deities and men
47.		<i>kep</i>	. . . . .
48.		<i>āper</i>	to be equipped
50.		<i>χerp</i>	to direct, to govern
52.		<i>seχem</i>	to be strong, to gain the mastery
56.		<i>āment</i>	the right side
59.		<i>χu</i>	fly-flapper
60.			
61.		<i>Alt</i>	the emblem containing the head of Osiris worshipped at Abydos
62.		<i>heq</i>	sceptre, to rule
64.		<i>tchām</i>	sceptre
65.		<i>Uast</i>	Thebes
66.		<i>usr</i>	strength, to be strong
73.		<i>āmes</i>	name of a sceptre
74.		<i>χu</i>	flail or whip
76.		<i>Beb</i>	the firstborn son of Osiris
77.		<i>seχer</i>	fringe (?)




























## 19. ARMS AND ARMOUR.

1.		<i>ām, nehes, qema, tebā</i> }	foreign person, to make, finger
		<i>āq</i>	what is opposite, middle
3.		<i>āb</i>	.....
		<i>seteb, seteb</i>	what is hostile
7, 8.		<i>qeh</i>	axe
9.		<i>tep</i>	the first, the beginning
10.		<i>χepes</i>	scimitar
11.		<i>χaut</i>	knife
12.		<i>k</i>	knife
13.		<i>qet</i>	dagger
14, 15.		<i>tes</i>	knife
19.		<i>nemmet</i>	block of slaughter
20.		<i>sesem</i>	.....
21.		<i>pet</i>	bow
25.		<i>sta, or sti</i>	the front of any thing
26.			

- |     |   |               |                           |
|-----|---|---------------|---------------------------|
| 28. |  | <i>pet</i>    | to stretch out, to extend |
| 33. |  | <i>set</i>    | arrow, to shoot *         |
| 38. |  | <i>sa</i>     | the side or back          |
| 41. |  | <i>āa</i>     | great                     |
| 42. |  | <i>sun</i>    | arrow                     |
| 43. |  | <i>xa</i>     | body                      |
| 45. |  | } <i>writ</i> | chariot                   |
| 46. |  |               |                           |

## 20. TOOLS, ETC.















- |    |   |              |                           |
|----|---|--------------|---------------------------|
| 1. |    | <i>m</i>     | . . . . .                 |
| 2. |    | <i>tāt</i>   | emanation                 |
| 3. |    | <i>setep</i> | to select, to choose      |
| 4. |  | } <i>en</i>  | adze                      |
| 5. |  |              |                           |
| 7. |  | <i>hu</i>    | to fight, to smite        |
| 8. |  | <i>ma</i>    | sickle                    |
| 9. |  | <i>maā</i>   | sickle cutting a reed (?) |






12.		<i>mer, hen</i>	to love
13.		<i>heb, ar, per</i>	to plough, hall, growing things
14.		<i>tem</i>	to make perfect, the god Temu
15.		<i>bât</i>	miraculous, wonderful
18.		<i>sa</i>	.....
19.		<i>θ</i>	.....
20.		—	metal
21.		<i>ta</i>	fire-stick (?)
26.		<i>menχ</i>	good, to perform
28.		<i>hemt</i>	workman
29.		<i>āba</i>	to open out a way
31.		<i>ab, (āb, āb,) mer</i>	disease, death
35.		<i>nef</i>	to break
38.		<i>uā</i>	one
40.		<i>Net</i>	the goddess Neith
42.		<i>ses, séms</i>	to follow after, follower
45.		<i>ges</i>	bone

47.		} <i>seh</i>	estate, farm
48.			
49.		<i>hep</i>	to hide away
50.		<i>nub</i>	gold
53.		<i>het</i>	silver
54.		<i>uasm, smu</i>	refined copper
55.		<i>sexet</i>	fowler's net












## 21. CORDWORK, NETWORK.


















1.		<i>u, šaū</i>	cord, one hundred
2.		<i>sta</i>	to pull, to haul along
5.		<i>āu</i>	to be long, extended
		<i>āmax</i>	pious, sacred
6.		} <i>šes, qes, qeb</i>	to fetter, linen bandage
8.			
9, 10.			to unfasten, book, writing
13.		<i>ārq</i>	to bring to the end
15, 16.		<i>meḥ</i>	to fill



17.		<i>śeṭ</i>	to gain possession of
21.		<i>āṭ</i> ( <i>ānt</i> )	part of a fowler's net
22.			
23.		<i>śen</i>	circuit
25.		<i>sent</i>	outline for foundation of a building
26.		<i>ua</i>	magical knot (?)
27.		<i>ruṭ</i>	plant, growing things
28.		<i>sa</i>	amulet, protection
29.			
30.		<i>ḥ</i>	rope
31.		<i>her</i>	<i>ḥ + r</i>
32.		<i>ḥā</i>	<i>ḥ + ā</i>
34.		<i>sek</i>	. . . . .
35.			
37.		<i>uah</i>	to place, be permanent
39.		<i>uṭen</i>	offerings
40.		<i>ṭeben</i>	to go round about

- |     |   |                          |  |
|-----|---|--------------------------|--|
| 41. |  | <i>rer, pexer, teben</i> | } to go round about                            |
| 43. |  | <i>θ (th)</i>            |  |
| 44. |  | <i>let (?)</i>           | to take possession of                          |
| 45. |  | <i>ut</i>                | to bandage, substance which has a strong smell |
| 46. |  | <i>set</i>               | flowing liquid                                 |

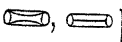
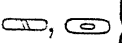
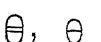








## 22. VESSELS.

- |     |   |                  |                                    |
|-----|---|------------------|------------------------------------|
| 1.  |    | } <i>Bast</i>    | name of a city and of a goddess    |
| 2.  |    |                  |                                    |
| 4.  |    | <i>hes</i>       | to sing, to praise, to be favoured |
| 5.  |    | <i>qebh</i>      | cold water, coolness               |
| 6.  |    | <i>hen</i>       | king, majesty, servant             |
| 7.  |    | <i>neter hen</i> | divine servant, priest             |
| 8.  |    | } <i>Xent</i>    | what is in front                   |
| 9.  |  |                  |                                    |
| 11. |  | <i>xnem</i>      | to unite, to be joined to          |
| 14. |  | <i>art</i>       | milk                               |
| 17. |  | <i>tex</i>       | unguent                            |



20.  *ārp* wine
21.  *nu, qet, nef* liquid
22.  *ān* to bring
23.  *āb* heart
25.  *āb,*  
 26, 27.  *āāb* } to be clean, ceremonially pure
29.  *mā* as, like
31.  *hent, āb, useχ* mistress, lady, broad
33.  *ta* cake, bread
- 37, 38.  *χet* fire
39.  *ba* bowl containing grains of incense on fire
40.  *ter* bowl containing fruit (?)
41.  *k* libation vase
43.  *neb* lord, all; bowl
44.  *k* flat bowl with ring handle
49.  *heb*  
 50.  } festival

53.  }  
 55.  } *ât, beti* grain, barley and the like









## 23. OFFERINGS.

- 1, 2.  }  
 3, 4.  } *ta* bread, cake  
 5, 6.  }
10.  *paut* bread, cake  
        *paut* company of nine gods
14.  *sep* time, season
17.  *χ* a sieve
22.  *tā* to give
23.  *ter* . . . . .
24.  *χemt* bronze  
        *ta* . . . . .

## 24. MUSICAL INSTRUMENTS, WRITING MATERIALS, ETC.














1.  *ān, sesh* writing reed, inkpot and palette, to write, to paint
2.  *šāt (?)* a papyrus roll, book



- |     |   |                   |                              |
|-----|---|-------------------|------------------------------|
| 3.  |  | <i>mesen</i>      | . . . . .                    |
| 5.  |  | <i>hes</i>        | to play music                |
| 6.  |  | } <i>sesés</i>    | sistrum                      |
| 8.  |  |                   |                              |
| 9.  |  | <i>nefer</i>      | instrument like a lute, good |
| 10. |  | <i>Nefer-Temu</i> | the god Nefer-Temu           |
| 11. |  | <i>sa</i>         | syrinx, to know              |
| 12. |  | <i>men</i>        | to abide                     |

25. LINE CHARACTERS, ETC.

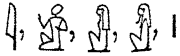

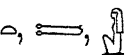

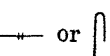

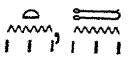
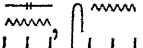
- |       |       |              |   |
|-------|-------|--------------|---|
| 1.    |       | <i>uā</i>    | one   |
| 2, 4. | ,   — |              | sign of plural  |
| 5.    | \\    | <i>ui</i>    | sign of dual  |
| 7.    | ×     | <i>ses</i>   | to split  |
| 9.    | ∩     | <i>met</i>   | ten, ∩∩ = <i>taut</i> twenty, ∩∩∩ = <i>māb</i> thirty |
| 10.   | ⌌, ∩  | <i>herit</i> | fear, awe   |
| 11.   | ⌋     | <i>ten</i>   | to split, to separate                                 |
| 12.   | △     | <i>t</i>     | cake  |

- |         |  |                      |   |
|---------|--|----------------------|---|
| 14.     |   | <i>teṭ</i>           | what is said                                      |
|         |   | <i>ki teṭ</i>        | "another reading", <i>i. e.</i> , variant reading |
| 15.     |   | <i>gen, set, āt</i>  | boundary, border                                  |
| 19.     |   | <i>ren</i>           | name  |
| 20.     |   | <i>sen</i>           | to depart   |
| 22.     |   | <i>seger</i>         | captive   |
| 25.     |   | <i>āpt</i>           | part of a palace or temple                        |
| 27.     |   | <i>per, āt, beti</i> | grain, wheat, barley                              |
| 29, 30. |  ,           | <i>nem</i>           | .....   |
| 38, 40. |  ,  <i>p</i> |                      | door  |
| 46.     |   | <i>kes</i>           | side, half  |



## CHAPTER V.

### PRONOUNS AND PRONOMINAL SUFFIXES.

The personal pronominal suffixes are :—

Sing. 1.		Á
„ 2. m.		K
„ 2. f.		T, TH (Θ)
„ 3. m.		F
„ 3. f.		S
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN

The following examples illustrate their use :—

	<i>ba-á</i>	my soul
	<i>sexet-k</i>	thy field

	<i>emmā-t</i>	with thee
	<i>šuit-f</i>	his shaft <sup>1</sup> e
	<i>mešet-s</i>	her words
	<i>ā teṭ en-n</i>	what was said by us
	<i>nut-ten</i>	your cities
	<i>ḥāti-sen</i>	their heart.

These suffixes, in the singular, when following a word indicating the noun in the dual, have the dual ending *ṯi* added to them; thus *mertī-ṯi* "his two eyes"; *mutī-ṯi* "his two serpent mothers"; *āwī-ṯi* "his two arms"; *reṭwī-ṯi* "his two legs".

The forms of the pronouns are :—

I. Sing. 1.		UÁ
„ 2. m.		TU, ӨU
„ 3. m.		SU
„ 3. f.		SET
Plur. 1.		N
„ 2.		TEN, ӨEN
„ 3.		SEN

II	Sing. 1.		NUK, ANUK
	„ 2. m.		ENTEK, ENTUK
	„ 2. f.		ENTET, ENTUT
	„ 3. m.		ENTEF, ENTUF
	„ 3. f.		ENTES, ENTUS.

Plur. 1. (wanting)

„ 2.		ENTETEN, ENTUTEN
„ 3.		ENTESEN, ENTUSEN.




The following are examples of the use of some of these :—









1.				
	<i>anuk</i>	<i>paik</i>	<i>sen</i>	<i>serau</i>
	I	thy	brother	younger.

2.					
	<i>as</i>	<i>ben</i>	<i>anuk</i>	<i>taik</i>	<i>mut</i>
	Behold,	not [am]	I	thy	mother?


























3.						
	<i>entek</i>	<i>smen</i>	<i>her</i>	<i>auset</i>	<i>en</i>	<i>atef</i>

Thou [art] established upon the seat of the divine father.

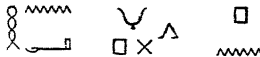
4.     
*entef sešem - uâ*  
 He leadeth me.

5.          
*tef en sen ân hen-f entuten âx*  
 Said to them his majesty, ye [are] what?

The demonstrative pronouns are :—

Sing. m.		PEN	this
" f.		TEN	this
" III.	  	PEF, PEFA	that
" f.	  	TEF, TEFA	that
" m.	 	PA	this
" f.		TA	this.
Plur. m.	  	ÂPEN, PEN	these
" f.	  	ÂPTEN, PETEN	these
"	   	NEFA	those
"		NA	these
"	  	PAU	these.

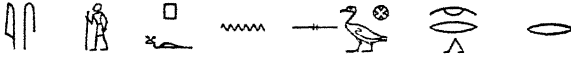
The following are examples of the use of these:—

1.   
*henā* . *āp* *pen*

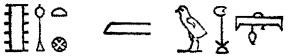
With messenger this.

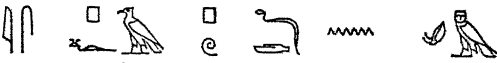
2.   
*hes* - *sen* *em* *hetu* *nu* *sāt* (?) *ten*

They shall recite the chapters of book this.

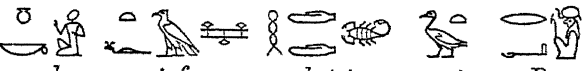
3.   
*ās* *ser* *pef* *en* *Sa* *sper* *er*






Behold, prince that of Sais went forth to

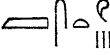



  
*Aneb-hetet* *em* *uxa*  
 Memphis in the night.

4.   
*ās* *pefa* *pu* *tet* *en* *setem*






Behold, that which is said to the listener[s].




5.   
*nuk* *tefa* *hetet* *sat* *Rā*  
 I [am] that scorpion the daughter of Rā.







6.  *amma* -  *tu*  *amu-a*  *en*  *ta*  
Grant thou that I may eat the






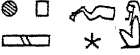
 *maast*  *en*  *pai*  *ah*  
liver of this ox.

7.  *ertā* -  *nā*  *hekau*  *āpen*  
May be given to me words of power these.







8.  *ān*  *āq*  *gemtu* -  *k*  *em*  
Not shall enter thy disasters into






 *at* -  *ā*  *āpten*  
my members these.










9.  *āhā* -  *θā*  *erek*  *mā*  *nefa*  *Asartiu*  
Thou art standing like these divine Osiris beings.

10.  *na*  *pu*  *enti*  *em-sa*  *pa*  *xepes*  
These are who[are] behind the Thigh.






11.        
*pau setem en neteru*  
 .....these heard of the gods.





Other words for "this" are   *ennu*, and , , or  *enen*, and they are used thus :—

1.           
*ennu ennui en pet*  
 This canal of heaven.

2.         
*tā - k maa-ā enen xeper*






Grant thou [that] I may see this [which] happeneth


-     
*em maat - k*  
 in thine eye.

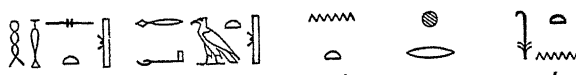
The relative pronouns are  *ā* and  *ent*, or  *enti* or  *entet*, and they are used thus :—


1.          
*χu ōenru āst ā*

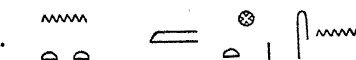
Glorious things [and] mighty deeds many which


-       
*āri-f em suten*  
 he did as king.







2.   
*du* *ementuf* *à* *àri-tu* *nef* *hebsu*  
 It was he who made for him clothes.

3.   
*hest* *aat* *ent* *xer* *suten*  
 Favour great which [he had] with the king.

4.   
*àrit-nef* *àput* *neb* *enti* *em* *sexet*  
 He did errand every which [was] in the fields.

5.   
*entet* *em* *nut-sen*  
 Which [was] in city their.

The reflexive pronouns are formed by adding the word  *tes* to the pronominal suffixes thus :—

	<i>tes-à</i>	myself
	<i>tes-k</i>	thysself
	<i>tes-t</i>	thysself (fem.)
	<i>tes-f</i>	himself
	<i>tes-s</i>	herself
	<i>tes-sen</i>	themselves.

Examples of the use of these are :—

1. *i - nà*      *net-à*      *tet-à*      *tes-à*

I have come, and I have avenged my body my own.

2. *sufa* - *kuà*      *mà*      *sufa* - *k*

I have made myself strong as thou hast made









*tu*      *tes-k*  
strong thyself.










3. *em*      *ān*      *neter*      *tesef*



In the writing of the god himself.

4. *ānuu* - *f*      *nek*      *sāit*      *en*  
He writeth      for thee      the Book      of

*sensen*      *em*      *tebāu-f*      *tesef*  
Breathings      with      his fingers his own.

5.          
*teṭ ta netert em re - s tes - s*  
 Speaketh the goddess with her mouth her own.

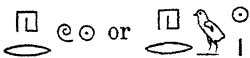


6.           
*yer - sen her hrâ - sen em ta*  
 They fall down upon face their . . . . in land

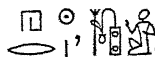

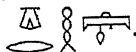
   
*tes - sen*  
 heir own.


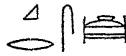


## CHAPTER VI.

### NOUNS.

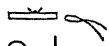




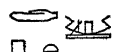
Nouns in Egyptian are either masculine or feminine. Masculine nouns end in U, though this characteristic letter is usually omitted by the scribe, and feminine nouns end in T. Examples of the masculine nouns are :—

	<i>hru</i>	day
	<i>ānu</i>	scribe
	<i>kerhu</i>	night,



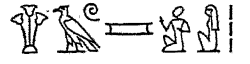

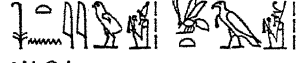


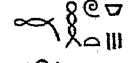

but these words are just as often written , , and . Other examples are :—

	<i>āp</i>	envoy
	<i>qeres</i>	sepulchre
	<i>neter</i>	god
	<i>re</i>	chapter, mouth.



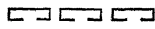




Examples of feminine nouns are :—



	<i>ṣāt</i>	book
	<i>pet</i>	heaven
	<i>seḫet</i>	field
	<i>sebḫet</i>	pylon
	<i>netert</i>	goddess
	<i>ṭept</i>	boat.



Masculine nouns in the plural end in U or IU, and feminine nouns in the plural in UT, but often the T is not written; examples are :—




	<i>ānḫiu</i>	living beings
	<i>āsemu</i>	the forms in which the gods appear
	<i>ḥau</i>	people who live in the Delta.
	<i>sbau</i>	doors
	<i>suteniu netiu</i> (or <i>bātiu</i> )	Kings of the South and North
	<i>hemut</i>	women
	<i>satut</i>	daughters
	<i>mehut</i>	offerings
	<i>āsut</i>	places.


The oldest way of expressing the plural is by writing the ideograph or picture sign three times, as the following examples taken from early texts will shew :—

	<i>ret</i>	legs
	<i>xu</i>	spirits
	<i>per</i>	houses, habitations
	<i>hemut</i>	women
	<i>nut</i>	cities
	<i>sexet</i>	fields
	<i>uat</i>	ways, roads.



Sometimes the picture sign is written once with three dots,  or , placed after it thus :—

 	<i>xu</i>	spirits
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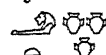
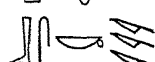



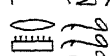


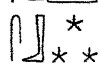
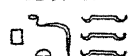
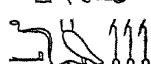
The three dots or circles  afterwards became modified into  or , and so became the common sign of the plural.

Words spelt in full with alphabetic or syllabic signs are also followed at times by  :—

 	<i>ret</i>	men
 	<i>hunut</i>	young women





	<i>urâu</i>	great ones
	<i>serru</i>	little ones.

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice:—

	<i>hât</i>	hearts
	<i>bessek</i>	intestines
	<i>ârrt</i>	abodes
	<i>qesu</i>	bones
	<i>seteb</i>	obstacles
	<i>ermen</i>	arms
	<i>âxemu-seku</i>	a class of stars
	<i>sexet</i>	fields
	<i>seb</i>	stars
	<i>petet</i>	bows
	<i>tām</i>	sceptres.

In the oldest texts the dual is usually expressed by adding UI or TI to the noun, or by doubling the



picture sign thus:—  the two eyes,  the two ears,  the two hands,  the two lips, and the like. Frequently the word is spelt alphabetically or syllabically and is determined by the double picture sign, thus:—



the two divine souls





the double heaven, *i. e.*, North and South







the two sides





the two lights.


Instead of the repetition of the picture sign two strokes, || were added to express the dual, thus  *Hāp*, the double Nile-god. But in later times the two strokes were confused with ∞, which has the value of I, and the word is also written ; but in each case the reading is *Hāpui*. The following are examples of the use of the dual:—


1.         
*arit - nef teḫenui urui em mat*  
 He made two obelisks great of granite

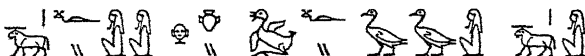
2.        
*pa teḫenui urui*  
 The two obelisks great.

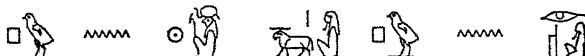
3.   
*nefer hrā em šuti urui.*  
 Beautiful of face with two plumes great.


4.   
*er āmtu beḡenti urti*  
 Between the two pylons great.



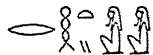

5.   
*Bawi-fi pui en āmu Teḡet*  
 His double soul that which [is] in Tattu  
 (Busiris).

6.   
*baui her-āb tafui*  
 The divine souls within the two divine Tchafui.

7.   
*baui-fi her-ābui tafui ba*  
 His double soul within the two Tchafui [are] the soul

-   
*pu en Rā ba pu en Asār*  
 of Rā, [and] the soul of Osiris.

8.   
*ḡā - kuā em sati - ḡen*  
 I have risen as two daughters your.

9.       
*ānef hrāu - θen Reḥti Senti*

Homage to you [ye] two opponents, [ye] two sisters,

  
*Merti*

[ye] two Mert goddesses.






10.      
*ṭep āui senti - k*









Upon the two hands of thy two sisters.

—









## CHAPTER VII.





### THE ARTICLE.

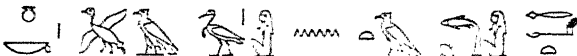
The definite article masculine is  or  PA, the feminine is  TA, and the plural is  NA or  NA EN; the following examples will explain the use of the article.

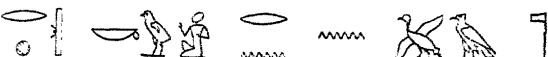
1.          
*na pu enti em-sa pa xepes*  
 Those are who [are] behind the star Thigh

   
*em pet*  
 in heaven.



2.          
*pa bes en sešet hnā pa*  
 The flame of fire and the

     
*uat en behent*  
 tablet of crystal.


3.   
*nuk pa ba en ta yat aat*  
 I [am] the Soul of the Body great.


4.   
*rex - kui ren en pa neter*  
 I know the name of the god[s]

-   
*XLII en uneniu henā - k*  
 forty-two who exist with thee.







5.   
*nefer pa stimu em ta aset*  
 Good [is] the grass in the place  
  
*ment*

such and such.







6.   
*ta hent en paif sen āa*  
 The wife of his brother elder

-   
*au - tu hems her nebt - set*  
 she was sitting at her hair.<sup>1</sup>











<sup>1</sup> I. e., she was sitting dressing her hair

7.    |   |  |











na                      šeršeru                      en      p[a]                      ūšet  
The                      winds (air)                      of                      the                      acacia tree

    |   |











šeps                      en      Ānnu  
venerable                      of                      Ānnu.

8.   |   |   |   |   |

ūu-f                      her                      xaṭbu                      taiḥ                      hemt  
He                      slew                      his                      wife,

  |   |   |   |   |





ūu-f                      her                      xaā - set                      na                      en                      du  
he                      threw her [to]                      the                      dogs.

9.   |   |   |   |   |

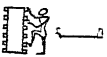





un                      ān                      pa                      sti                      her                      xeperu                      em  
The                      smell                      became                      in








  |   |   |   |








na                      en                      hebsu                      en                      Āa-perti  
the                      garments                      of                      Pharaoh.








The masculine indefinite article is expressed by   uā en, and the feminine by   uāt

*en*; the words *uā en* and *uāt en* mean, literally, "one of". Examples are:—








1.        
*qet - nef uā en beẖennu em*  
 He built a house with








        
*tet - f em ta ānt pu ās*  
 his own hand in the valley of the cedar.

2.         
*āu-f her ān uā en sẖenṯ ḫesā*  
 He brought a knife [for cutting] reeds.



















3.         
*āḫ qet - k uā en set ḫemt*  
 O fashion thou a wife

    
*en Batau*  
 for Batau.

4.         
*ẖer ār āu-k gem - f emtuk*  
 When thou findest it, thou shalt










						
her	tātu-f	er	uā	en	kai	en
put	it	into	a		pot	of

			
<i>mu</i>	<i>qebh</i>	<i>ka</i>	<i>ānx - á</i>
water	cold, [and]	verily	I shall live.

5.                  






āu pa Rā her tāt xeperu uā en

The Rā caused to become a

*mut*      *āa*      *er*      *aut*      -      *f*      *er*      *aut*

stream great      between      him [and]      between

				
<i>paif</i>			<i>sen</i>	<i>ān</i>
his			brother	elder.

From the union of the definite article with the personal suffixes is formed the following series of words:—

**MASCULINE.**


*pai-á*

**FEMININE**





	<i>pai-k</i>		<i>tai-k</i>
	<i>pai-t</i>		<i>tai-t</i>
	<i>pai-f</i>		<i>tai-f</i>
	<i>pai-s</i>		<i>tai-s</i>
	<i>pai-set</i>		<i>tai-set</i>
	<i>pai-n</i>		<i>tai-n</i>
	<i>pai-ten</i>		<i>tai-ten</i>
	<i>pai-sen</i>		<i>tai-sen</i>
	<i>pai-u</i>		<i>tai-u</i>

## COMMON.

	<i>nai-ä</i>		<i>nai-n</i>
	<i>nai-â</i>		
	<i>nai-k</i>		<i>nai-ten</i>
	<i>nai-θ</i>		
	<i>nai-t</i>		
	<i>nai-f</i>		<i>nai-sen</i>
	<i>nai-s</i>		<i>nai-u</i>

The following examples will illustrate their use:—

1. *pai-ā sen āa her sānnu - nā*  
My brother elder hurried me.

2. *pai-ā neb nefer*  
My lord beautiful.

3. *āχ pai - k i em-sa-ā er*  
Fire on thy coming after me to

*χaibu*  
slay [me].

4. *χer pai-t hai emmā-ā*  
For thy husband [is] to me

*em seχeru en ātef*  
in the guise of a father.

5.   
*ās ta ħemt en pai-f sen āu*   
 Behold the wife of his brother elder

*senṭu - ōā*   
 was afraid.





6.   
*āu - set ħer teṭ en pai - set sāu*   
 She said to her keeper.






7.   
*āu ħāti - sen ħer neṭem ħer pai - sen*   
 Were their hearts rejoicing over their





*rā baku*   
 doing of work.

8.   
*temit uṣāā tai-ā māāu*   
 That not may fall my hair





*ħer uat*   
 on the way

9.  *tai-k*  
Thy  *šāi*  
letter  *ās-ṯā em*  
abounds in  *nasaqu*  
breaks.




10.  *suten*  
King[s]  *neb*  
all  *ḥenā*  
with  *tai-u*  
their  *suten ḥemut*  
queens.









1.  *āmmā*  
Let be  *ān - tu - nā*  
brought to me  *nai-ā*  
my  *uru*  
nobles




 *āaiu*  
great.







2.  *er*  
To  *nai-k*  
thy  *re-ḥet*  
storehouses  *āaiu*  
great










 *em Uast*  
in Thebes.










3.  *nai-f*  
His  *en*  
children.  *ḫarṯu*  
children.










4.          
*yer nai - sen xāi en rā ās-*  
 With their weapons, numerous










    
*set em sā*  
 were they as the sand.

5.        
*nai-u qerāu em xemt*  
 Their bolts of copper (or bronze).









6.           
*ketex em herti her naiu āā*  
 Goods on porter[s] and upon their asses.

7.           
*tāu-ā hems rexit em*  
 I caused to sit the people in

          
*nai-u qubu tāu-ā semi ta*  
 their shadow. I caused to travel the

          
*set Ta-merā itu - s seusex-θ*  
 woman of Egypt on her journey making long [her journey]

er      àset      mer - nes      an      teha-  
to the place she wished [to go], not      attacked

set kau bu-nebu her uat  
 her any person whatsoever on the way

## CHAPTER VIII.

### ADJECTIVES, NUMERALS, TIME, THE YEAR, ETC.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number ; with a few exceptions it comes after its noun, thus :—

*yet nebt nefert ābt yet nebt netemet beneret*

Thing every, good, pure ; thing every, pleasant, sweet.









The following will explain the use of the adjective in the singular and plural.





1. 
  
*āny-ā em tau en beti hetet*









Let me live upon bread of barley white,


*heget-ā em pertu tešeru*









my ale [made] of grain red.









2.          
 ău      ħen      ħer      ħems      ħer      ărit      ħru  
 Was[His] Majesty      sitting      to      make      a day

     
 nefer      er      ħenā - set  
 happy      with her.

3.          
 qem - k      ta      šerău      nefer  
 Thou didst find      the      girl      pretty





         
 ta      enti      ħer      sau      na      kamu  
 who      was      watching      the      gardens.

4.          
 ka      ări-ă      nek      ħebsu      neferu  
 Indeed      I will make for thee clothes beautiful.

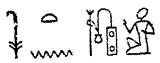
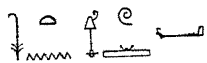





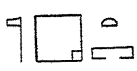

5.          
 ău - sen      ħer      ruț      em      šauabu  
 They      grew      into      trees

     
 sen      ăaiu  
 two      great.

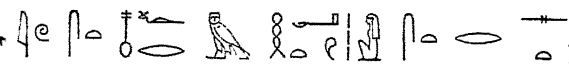



6.  *au-â*  *em-bah*  *neteru*  *âaiu*  
I am in the presence of the gods great.

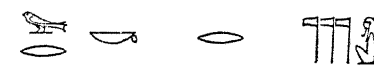
The adjectives "royal" and "divine" are usually written before the noun, thus :—

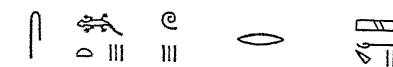
-  *suten ân* royal scribe  
 *suten hemu* royal workman  
 *suten uat* royal boat or barge  
 *suten rex* royal acquaintance or kinsman  
 *suten hemt* royal woman, i. e., queen  
 *sutenu henu* royal servants  
 *neter hen* divine servant, i. e., priest  
 *neter het* divine house, i. e., temple  
 *neter âtef* divine father.


Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

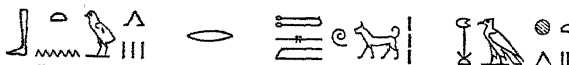
1.   
*au - set nefer em hāt - set er set*  
 She was fair in her body more than

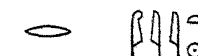
  
*hemt nebt enti em pa ta ter - f*  
 woman any who[was]in the earth the whole of it.


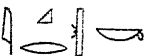


2.   
*ur - k er neteru*  
 Great art thou more than the gods.


3.   
*se - āst - u er sā*  
 They were numerous more than the sand.






4.   
*ānet hrā - k xu er neteru*  
 Homage to thee [O thou one] glorious more than the gods.

5.   
*betenu er desemu xaxet*  
 Fleet more than greyhounds, swift









  
*er suit*  
 more than light.

6.  *xeper*  *âqer - k*  *eref*  *em*
- It shall happen thou shalt be wise more than he by

  
*ker*  
being silent.

7.  *nefer*  *setem*  *er*  *entet*  *neb*
- Good is hearkening more than anything, i. e., to obey  
is best of all.

## NUMERALS.

I	=		<i>uā</i>	=	1
II	=		<i>sen</i>	=	2
III	=		<i>xemet</i>	=	3
IIII	=	 or 	<i>ftu</i> or <i>âftu</i>	=	4
II III * }	=		<i>tuau</i>	=	5
III	=		<i>sās</i>	=	6
III	=		<i>sefex</i>	=	7

	=		<i>xemennu</i>	=	8
	=		<i>pest</i>	=	9
	=		<i>met</i>	=	10
	=		<i>taut</i>	=	20
	=		<i>mab</i>	=	30
	=		<i>lement</i>	=	40
	=	(?)	(?)	=	50
	=	(?)	(?)	=	60
	=		<i>sefex</i>	=	70
	=		<i>xemennui</i>	=	80
	=	(?)	(?)	=	90
	=		<i>saā</i>	=	100
	=		<i>xa</i>	=	1000
	=		<i>tab</i>	=	10,000
	=		<i>hefennu</i>	=	100,000

	=		<i>heh</i>	=	1,000,000
	=		<i>sennu</i>	=	10,000,000

The ordinals are formed by adding *u nu* to the numeral, with the exception of "first", thus:—

	Masc.		Fem.
First		<i>tepi</i>	
Second	II		II
Third	III		III
Fourth	IIII		IIII
Fifth	IIII		IIII
Sixth	IIII		IIII
Seventh	IIII		IIII
Eighth	IIII		IIII
Ninth	IIII		IIII
Tenth	n		n

and so on. From the following examples of the use of the numerals it will be noticed that the numeral, like the adjective, is placed *after* the noun, that the lesser numeral comes last, and that the noun is sometimes in the singular and sometimes in the plural.

1. *rex - kuà ren en pa neter XLII*

I know the name of the god forty-two,  
i. e., I know the names of the forty-two gods.

2. *re en tekau IV*

Chapter of the flames four, i. e., "four flames".

3. *nes su yet 300 em au-f*

Belong to him measure[s] 300 in his length,

- yet 230 em usext-f*

measure[s] 230 in his breadth.













4. *meh 1000 pu em au-f*


Cubit[s] one thousand is he in his length.


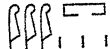




5. *tāu-à nek met en tebā en tep en*

I have given to thee { 10 of 10,000 } of bushels of  
i. e., tens of ten thousands

- neferu er setefau neter-hetep-k*  
grain for the supply of thy offerings.

6.   |            

Ordinal numbers are also indicated by  *meh*, which is placed before the figure thus :—

1.  *em*  *maāu*  *meh*  *uā*  *em*  *maāu*

In the temples of the first [rank], in the temples



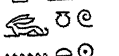

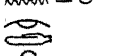





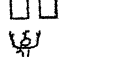


 II

*meh sen*







of the second [rank].

### TIME.

The principal divisions of time are :—

	<i>hat</i>	second		<i>at</i>	minute
	<i>unnut</i>	hour		<i>hru</i>	day
	<i>ābet</i>	month		<i>renpit</i>	year
	<i>set</i>	30 years		<i>hen</i>	60 years
	<i>henti</i>	120 years		<i>heh</i>	100,000 years
	<i>keh</i>	1,000,000 years		<i>tetta</i>	eternity.
		 <i>sen</i>	10,000,000		







Examples of the use of these are :—



1.  *tā* - *f*  *renput*  *āst*  *her*  *her*  *renput-ā*

May he give years many over and above my years


















4.        
*au - k* *er* *heh* *en* *heh*  
 Thou art for millions of years of millions of years,

   
*ahā* *heh*  
 a period of millions of years.

This was the answer which the god Thoth made to the scribe Ani when he asked him how long he had to live, and was written about the XVIth century B. C. The same god told one of the Ptolemies that he had ordained the sovereignty of the royal house for a period of time equal to :—

     
*tetta* *henti* *heh* *sefu*  
 An eternity of 120 year periods, an infinity of 30 year periods,

     
*heh* *renput* *senu abet* *hefnu*  
 millions of years, ten millions of months, hundreds of thousands

      
*hru* *tebau* *unnut* *chau* *at*  
 of days, tens of thousands of hours, thousands of minutes,

eee

śaū



ĥat

nnn

met



int

hundreds of seconds, [and] tens of thirds of seconds

## THE EGYPTIAN YEAR.

The year, *renpit*, plural consisted originally of twelve months, each containing thirty days; as the month contained three periods of ten days the year consisted of thirty-six weeks of ten days each. Later the Egyptians added five days<sup>1</sup> to the years, and thus made it equal to 365 days . <sup>2</sup> Each month was dedicated to a god. The twelve months were divided into three seasons of four months each, thus :—

1. *akhet* season of inundation and period of sowing.
2. *pert* season of “coming forth” or growing, *i.e.*, spring.
3. *semut* season of harvest and beginning of inundation.

Documents were dated thus :—

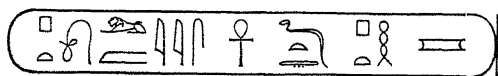
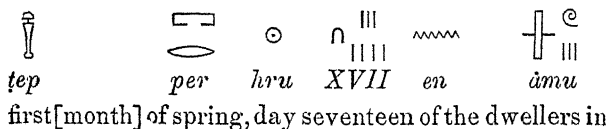
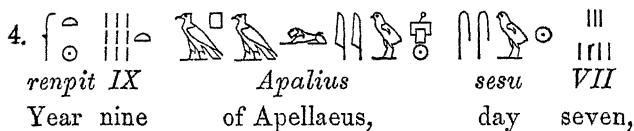
<sup>1</sup> Called “epagomenal days”.

<sup>2</sup> They discovered that the true year was longer than 365 days, that the difference between 365 days and the length of the true year was equal nearly to one day in four years, and that New Year's day ran through the whole year in  $365 \times 4 = 1460$  years



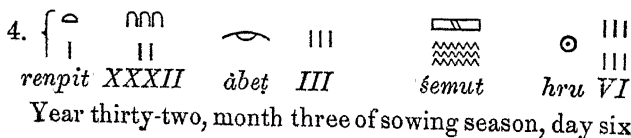


the majesty of { the king of the } Piānkhi beloved of Amen  
 { South and North, }



Ptolemy, living for ever, beloved of Ptah.

This date shews that there was a difference of ten days between the dating in use among the priests and that of the Egyptians in the time of Ptolemy III Euergetes, king of Egypt from B. C. 247 to B. C. 222.

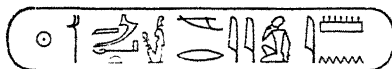


*xer*

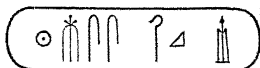
under

*hen*




the divine majesty of

*suten bāt*{ the king of the }  
{ South and North, }*Rā-usr-maāt - meri - Amen**Rā-usr-maāt - meri - Amen,**ānḫ**ūta*

life! strength!

*senb**sa Rā**Rāmeses**ḥeg Annu*

health! son of the Sun, Rameses, prince of Heliopolis.

The words   , which frequently follow royal names, may be also translated "Life to him! Strength to him! Health to him!" They often occur after any mention of or reference to the king, thus:—

*pa*

The

*ḥāireā*

door

*āa*

great

*en*









of




*Āa-perti*

Pharaoh,











*ānḫ**ūta**senb*









life! strength! health!









2.          
*uā en suten hemu tep en hen - f*  
 One royal workman first of His Majesty,

    
*āny ūfa senb*  
 life! strength! health!

It has been said above that each month was dedicated to a god, and it must be noted that the month was called after the god's name. The Copts or Egyptian Christians have preserved, in a corrupt form, the old Egyptian names of the months, which they arrange in the following order:—

		1st month of winter	=	Thoth
		2nd „ „	=	Paopi
		3rd „ „	=	Hathor
		4th „ „	=	Khoiak
		1st month of spring	=	Tobi
		2nd „ „	=	Mekhir
		3rd „ „	=	Phamenoth
		4th „ „	=	Pharmuthi

		1st month of summer	=	Pakhon
		2nd	"	Paoni
		3rd	"	Epep
		4th	"	Mesore.


The epagomenal days were called      {    }  
 "the five days over (i. e., to be added to) the year".








## CHAPTER IX.

### THE VERB.

The consideration of the Egyptian verb, or stem-word, is a difficult subject, and one which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but recently the relationship of Egyptian to the Semitic languages has been boldly affirmed, and as a result the nomenclature of the Semitic verb or stem-word has been applied to that of Egyptian.





The Egyptian stem-word may be indifferently a verb or a noun; thus  *xeper* means "to be, to become", and the "thing which has come into being". By the

addition of  the stem-word obtains a participial meaning like "being" or "becoming"; by the addition of  in the masc. and  in the fem. *χeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; and by the addition of  we have  *χeperà* the god to whom the property of creating men and things belonged. The following examples will illustrate the various uses of the word :—








1.         
*neter* *uāu* *χeper* *em* *sep* *tep*

The god one [who] came into being in time primeval.

2.       
*χeper* *metet* *nebt* *Tem*  
 Came into being words all of Tem.

3.      
*ān* *χepert* *sat* *tu*

Not had come into being earth [and] mountains.

4.         
*saut* *χepert* *θui* *āat*  
 Guarding { thing that hath } that great.  
                   { come into being }

5.          
*ari-â* *xeperu* *neb* *er* *tâtâ*

I have made transformations all at the dictates

-          
*âb-â* *em* *bu* *neb* *mer* *ka-â*

of my heart in place every [which] wished my *ka*.

6.           
*em hrâ en* *xeperu* *hâ* *i - her-sa*


In the face of men and women and those who shall come

  
*sen*

after them.

7.        
*ân* *rex - en - tu* *xeper* *ârit*

Not are known {the things that will} [as] the work  
 {come into being}

  
*neter*  
 of God.

8.          
*xeper-â* *xeper* *xeperu*

{ I am he who } and { who made to } { the beings who }  
 { came into being } { come into being } { came into being }

		-								
<i>χeperu</i>			<i>kuà</i>		<i>em</i>		<i>χeperu</i>		<i>en</i>	
I came			into being		in		the forms		of	

<i>χeperà</i>			<i>χeper</i>		<i>em</i>	<i>sep</i>	<i>tepi</i>	
the god Khepera, who came into being in primeval time.								

Or again, if we take a word like *àqer* it will be seen from the following examples that according to its position and use in a sentence it becomes a noun, or a verb, or an adjective, or an adverb.

1.

<i>sma-à</i>	<i>em</i>	<i>χu</i>	<i>sepsi</i>	<i>àqer</i>
May I join		the spirits	holy [and]	perfect







*nu neter-χert*  
of the underworld.









2.

<i>šāt (?)</i>	<i>ent</i>	<i>sàqer</i>	<i>χu</i>
The book	of	making	{ perfect } { the spirit [of the] } or strong or strong { or strong } { deceased }.

3.









<i>àu-f</i>	<i>netri</i>	<i>emmā</i>	<i>àqeru</i>
He is	divine	among	the perfect ones.

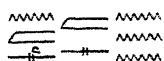

4.        
*au* - *sen* *aut* *enti* *er* - *hāti-f*  
 They, the cattle which were before him

         
*her* *zeperu* *nefer* *er* *āger* *sep* *sen*  
 became fine, exceedingly, twice.

*I. e.*, the cattle became very fine indeed.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four, and five letters, which are usually consonants, one or more of which may be vowels, as examples of which may be cited:—

	<i>ān</i>	to return, go or send back
	<i>ha</i>	to walk
	<i>āhā</i>	to stand
	<i>sāt</i>	to cut
	<i>rerem</i>	to weep
	<i>neka</i>	to cut
	<i>nemmes</i>	to enlighten
	<i>netnet</i>	to converse

	<i>nemesmes</i>	to heap up to overflowing.
	<i>nefemnetem</i>	(probably pronounced <i>nefemtem</i> ) to love.

The stem-words with three letters or consonants, which are ordinarily regarded as trilateral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between ; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant, roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant, or by combining two roots of two letters ; and roots of five consonants from two trilateral roots by the omission of one consonant.


Speaking generally, the Egyptian verb has no conjugation or species like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation, and never took the trouble to indicate the various vowel-sounds like the Syrians and Arabs ; but by comparing forms which are common both to Egyptian and Coptic, a tolerably correct idea of the pronunciation may be obtained.

There is in Egyptian a derivative formation of the



  
*her ren ur hen - k*

with the name great of thy majesty.

3. From  *xeper* to become:—

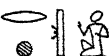
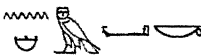

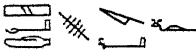


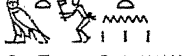
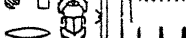
  
*sexeperu - na re-hetu-f*

I made to come into being his treasure-houses






  
*bah em xet ta neb*









[which were] flooded with things of every land.



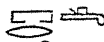
The verb with pronominal personal suffixes is as follows:—










Sing.		<i>rex-à</i>	I know
1 com.		<i>nehem-k</i>	thou deliverest
2 m.		<i>fet-t</i>	thou speakest
2 f.		<i>sāt-f</i>	he cuts
3 m.		<i>qem-s</i>	she finds
3 f.		<i>àri-n</i>	we do
Plur.			
1 com.		<i>mit-ten</i>	ye die
2 com.		<i>xeper-sen</i>	they become.
3 com.			












The commonest auxiliary verbs are  *āhā* to stand;  *un* to be;  *āu* to be;  *āri* to do;  *tā* to give; the following passages illustrate their use:—










1.          
*un ān - f her fet nes set āhā*  
 Was he saying to her, 'Stand up

    
*tā-t nū pertu*  
 give thou to me grain'.

2.           
*āhā fet - set nef bu pu uā mefet*  
 Stood up said she to him, 'No one hath spoken

          
*enmā-ū heru paik sen šerāu*  
 with me except thy young brother'.

3.           
*āhā en qemhet en set*  
 Stood up glanced at them

          
*hen - f āhā - nef xāra er*  
 His Majesty, he stood up furious with rage against

<i>sen</i>	<i>mā</i>	<i>tef</i>	<i>Menthu</i>	<i>neb</i>	<i>Uast</i>
them	like	father	Menthu,	lord of	Thebes.

1.

*un* *ân* - *s* *set* *her* *ahā*

Was she standing up.

2.

*un* *ân* - *f* *her* *teftu* *emmā* - *s*

Was he speaking with her

*set* *em* *tef*

saying :—

3.

*un* *ân* - *f* *her* *āqu* - *f* *en*

Was he taking an oath to him by

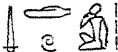

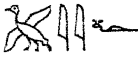

*pa* *Rā* - *Heru* - *xuti* *em* *tef*

the god Rā - Harmachis, saying :—

4.

*un* *ân* *pa* *ātefu* *en* *her*





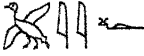

Was the young man coming (?) to

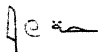


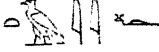




  
*metu* *emmā* *paif* *sen*  
 speak with his brother.

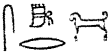




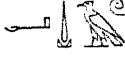
1. 







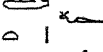



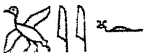




  
*au-ā* *sent* - *kuā* *en* *bairu-k*  
 I am fearing thy souls (i. e., will).


2. 




  
*au-f* *her* *sper* *er* *paif* *per*  
 Was he going into his house,

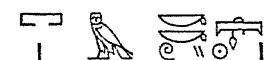




  
*au-f* *her* *qem* *taif* *hemt*  
 was he finding his wife

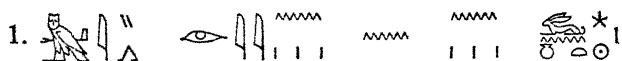





  
*sefer* - *bi* *mer* - *bā* *en* *ātau*  
 lying sick through { violent  
 treatment. }








  
*au-set* *her* *temt* *tāt* *mu* *her* *tet-f*  
 Was she not putting water upon his hand

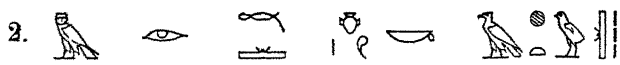





  
*em* *paif* *sexeru* *au* *bu* *pui*  
 according to his wont. Was not

  
*set      setau      er - hāt - f      au      paif*  
she lighting a fire    before him.    Was    his

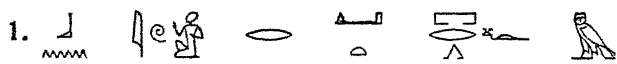
  
*per    em      kekui*  
house    in      darkness.







1.   
*māai      āri - n      en - n      unnut*  
Come,      let us make    for ourselves    an hour









  
*seferu*  
lying down.

2.   
*em      āri      meḥ      āb - k      axetu*  
[Do] not make    to fill    heart thy [with] the wealth










  
*kai*  
of another.








1.   
*ben      āu-ā      er      tāt      per - f      em*  
Not      am I      letting to come forth it from

					
re - à	en		reθ		nebt
my mouth	to		people		any.

2.        

emtuf	ân	naif	âaut
He	brought	his	cattle

								
er -	hât -	f	er	tât	sefer -	u	em	
before	him		to	make	lie down	them	in	

						
pai -	sen		âhait			
their			stalls.			


In the limits of this little book it is impossible to set before the reader examples of the use of the various parts of the verb, and to illustrate the forms of it which have been identified with the Infinitive and Imperative moods and with participial forms. If the Egyptian verb is to be treated as a verb in the Semitic languages we should expect to find forms corresponding to the Kal, Niphal, Piel, Pual, Hiphil, Shaphel, and other conjugations, according as we desired to place it in the Southern or Northern group of Semitic dialects. Forms undoubtedly exist which lend themselves readily to Semitic nomenclature, but until all the texts belonging

to all periods of the Egyptian language have been published, that is to say, until all the material for grammatical investigation has been put into the Egyptologists' hands, it is idle to attempt to make a final set of grammatical rules which will enable the beginner to translate any and every text which may be set before him. In many sentences containing numerous particles only the general sense of the text or inscription will enable him to make a translation which can be understood. In a plain narrative the verb is commonly a simple matter, but the addition of the particles occasions great difficulty in rendering many passages into a modern tongue, and only long acquaintance with texts will enable the reader to be quite certain of the meaning of the writer at all times. Moreover, allusions to events which took place in ancient times, with the traditions of which the writer was well acquainted, increase the difficulty. This being so it has been thought better to give at the end of the sketch of Egyptian grammar a few connected extracts from texts, with interlinear transliteration and translation, so that the reader may judge for himself of the difficulties which attend the rendering of the Egyptian verb into English.






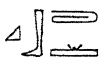

## CHAPTER X.

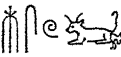





### ADVERBS, PREPOSITIONS, CONJUNCTIONS, PARTICLES.









#### ADVERBS.

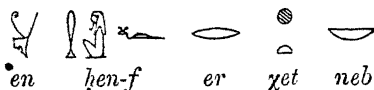
In Egyptian the prepositions and certain substantives and adjectives to which  *er* is prefixed take the place of adverbs; examples are:—

1. The cattle which were before him became

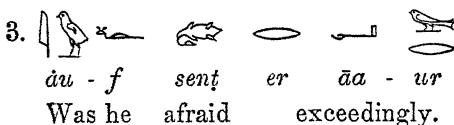







  
*nefer er âger sep sen qeb - sen*  
 fine exceedingly, twice, they doubled







  
*mesu - sen er âger sep sen*  
 their births exceedingly, twice.

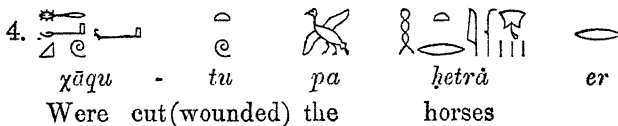
2.
 







  
*un set nefer er āa - ur her āb*  
 Was the woman fair exceedingly to the mind



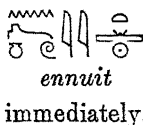
of his majesty more than any thing.



Was he afraid exceedingly.



Were cut(wounded) the horses












immediately.

### PREPOSITIONS.







Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are:—







1. *en* for, to, in, because.
2. *em* from, out of, in, into, on, among, as, conformably to, with, in the state of, if, when.
3. *er* to, into, against, by, at, from, until.
4. or *her* upon, besides, for, at, on account of.
5. *tep* upon.












6.  *χer* under, with.
7.  *χer* from, under, with, during.
8.  *mā* from, by.
9.  *henā* with.
10.  *χeft* in the face of, before, at the time of.
11.  *χent* in front of, at the head of.
12.  *ha* behind.
13.  *mā* like, as.
14.  *ter* since, when, as soon as.








The following are used as prepositions:—



-  *ami* dwelling in.
-  *ari* dwelling at or with.
-  *heri* dwelling upon.
-  *χeri* dwelling under.
-  *tepi* dwelling upon.
-  *χenti* occupying a front position.










These are formed from the prepositions  *m*,  *r*,  *her*,  *χer*,  *tep*, and  *χent* respec-











tively. The following examples will illustrate the use of prepositions:—






1.           
*en ka en Ausar an Ani*  
 To the *ka* (double) of Osiris, the scribe Ani.

2.         
*paut neteru em hennu en*  
 The company of the gods [are] in praises because

     
*uben-k*  
 thou risest.









3.           
*ta em sertu en ma satet-k*  
 The earth [is] in rejoicing at the sight of thy beams.

- II. 1.            
*uben-f em xut altet ent pet*  
 He riseth in the horizon eastern of heaven.











2.       
*utau pet ta em māxait*  
 Weighers of heaven and earth in scales.







3.        
*maa - nā Heru em āri hemu*

May I see Horus {as the guardian of} the rudder.  
 { i. e., standing at }










4.          
*gem - f em yet but*

May it be found on the wood of the table of offerings.

5.            
*nuk uā em ennu en enen neteru*  
 I [am] one of those gods.





6.         
*ā uā pest em Aāh pert*

Hail One shining from the Moon! Cometh forth


-           
*Aūsār Ani pen em āst - k*  
 Osiris Ani this among thy multitude.


7.         
*em hamemet un - nā*

In the state of the *hamemet* beings may I lift up my legs

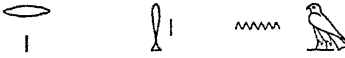
-      
*unun Aūsār*

[as] doth lift up the legs Osiris.


8.   
*an xent - a her - f em tebt - a*  
 Not let me walk upon it with my sandals.


9.   
*em tept - re pert em*

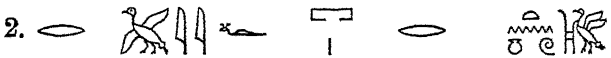
Conformably to the utterance [which] came forth from

  
*re her en Heru*








the mouth of the majesty of Horus.






- III. 1.   
*au-f her semi em - sa naif*  
 He followed after his

  
*aut er sexet*  
 cattle in the fields.

2.   
*er paif per er tenu*  
 Into his house at each






  
*ruha*  
 evening.

3.         
*āhā* *tī* *er* *het* - *ta* *un*  
 Stand up, wait until the daybreak being

      
*pa* *āten* *her* *uben*  
 the Disk, i. e., Rā, shining (or rising).

4.       
*hept* - *tu* *Maāt* *er* *trāui*


Embraced art thou by Maāt at the two seasons.

5.       
*entek* *setemet* *er* *ānẖwi-k*






Thou hearest with thy two ears.

6.       
*em* *āhā* *er-ā* *em* *meter*

Let none stand up against me in evidence,

      
*em* *ẖesef* *er-ā* *em* *tafat*

none make opposition to me among the chiefs.

7.       
*men* *āb-k* *er* *āhāu* - *f*

Stable is thy heart by (or on) its supports.

8.   
*sexem - ā em utu*

I have gained the mastery of what was commanded

- arit er - ā tep ta*

to be done for me upon earth.

- IV. 1.   
*Tehuti Maāt her āui - f*

Thoth and Maāt upon his two hands (*i. e.*, on the right and left).

2.   
*tā - k maa-tu her tep tuait*

Thou lettest be seen thyself at {the head of the morning,  
*i. e.*, the early morning, }

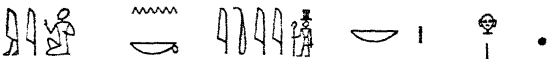
- hru neb*  
 each day.

3.   
*āhā āha - nef her - s*

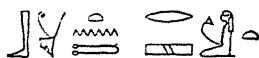
He hath fought for it.

4.   
*āq - sen er āsi - ā ses - sen her - f*


They enter into my sepulchre, [or] they pass by it.

5.   
*i-â nek âbi neb-â her*

I have come to thee, O Prince, my lord, for the sake



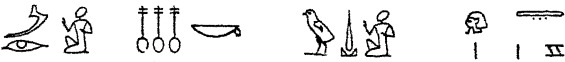
*Bent-enθ-rešt*  
of Bent-enth-resht.

- V. 1.   
*ar kert rex re pen semaāxeru-*


If now be known chapter this he will be made



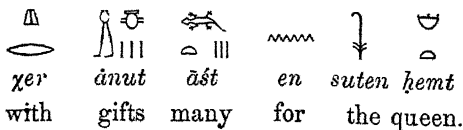
victorious upon earth [and] in the underworld.

2.   
*maa-â neferu-k uta-â tep ta*

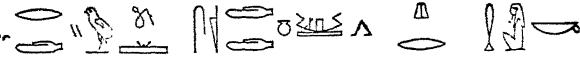
I shall see thy beauties, I shall be strong upon earth.

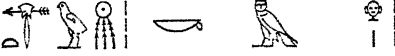
- VI. 1.   
*âp en pa ser en Bexten iu*


An envoy of the Prince of Bekhten hath come

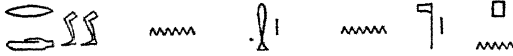



with gifts many for the queen.


2.   
*reṭiu* *seqtet* *xer* *hen-k*  
 Vigorous is the *seqtet* boat under thy majesty,

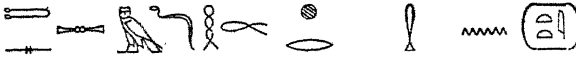
  
*satut* - *k* *em* *hrâu*  
 thy beams [are] in [their] faces.

3.   
*gem-en-tu* *re* *pen* *em* *Xemennu* *xer*  
 Was found chapter this in Hermopolis under















  
*reṭiu* *en* *hen* *en* *neter* *pen*  
 the two feet of the majesty of god this.



















- VII. 1.   
*tet* *an* *suten* *pa* *neter* *āa*  
 Spake the king, the god great

  
*xer* *seru* *hāuti*  
 with the princes [and] chiefs.

2.   
*ʔes* *mefeh* *xer* *hen* *en* *Tetà*  
 [I was] girded with the belt under the majesty of Tetà.





3.         
*xer*      *ken*      *en*    *suten net* (or *bât*)    *Assû*    *ânχ*  
Under the majesty of { the king of the  
  { South and North, } Assa, living  
        
*tetta*      *er*      *neheh*  
for ever [and]      ever.


VIII. 1.                  


*aiu*      *qemt - s*      *mā*      *hent*      *her*      *bennut*


It is found      by      women with emerald ore(?).


IX. 1.  *au-f*  
He


 *er*

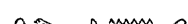
 *hems*  
sat












 *herā*  
with

 *taif*  
his

 *hemt*  
wife,

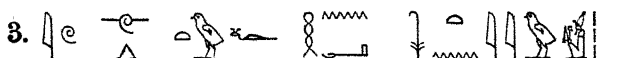
 *emtuf*  
he

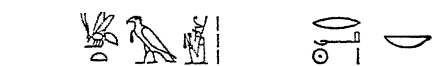
 *surā*  
drank, etc.


2.             
*teben-k* *pet* *henā* *Rā* *maa-k*  
 Thou goest round heaven with Rā, thou seest


rexit


the beings of knowledge.

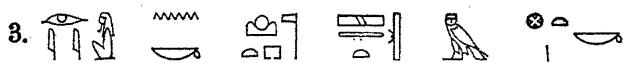
3.   
 'au sta - tu-f henā suteniu  
 He is led along with the kings of the south,

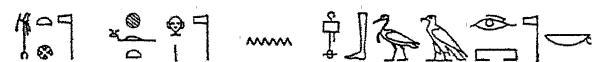
  
 neti (or bāti) rā neb  
 and the kings of the north each day.

- X. 1.   
 tua Rā xeft uben - f  
 Praised be Rā when he riseth.

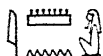
2.   
 seqtet - f xeft Rā er bu neb  
 He journeyeth before Rā into place every

  
 meri - f ām  
 wisheth he [to be] there.

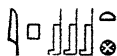
3.   
 āri-ā nek xut šetat em nut - k  
 I made for thee a hidden horizon in thy city

  
 Uast xeft en āba - k  
 Thebes in the face of thy courtyard.

**XI. 1.**



*Amen*      *neb*      *nest*      *tauī*      *xent*•  
Amen, lord of the thrones of the world, at the head



of the Apts (Karnak).

## 2.



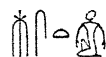
The sixth who is there is at the head {of the watery  
abyss.

## XII. 1.



Their hands [are] as protectors behind thee.

## 2.



Producer

of the food

of

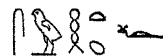
the gods



behind

the shrines.







## 3.





I go round

behind







his egg.

III. 1.        
 tā-tu      nà      hetepu      em baḥ      mǎ






May be given to me offerings in the presence as [to]








   
 šesu      Heru







the followers of Horus.

2.        
 i - kuà      xer - ten      ter - ten








I have come before you, do ye away with



      
 tu      neb      āri - à      mǎ      ennu  
 evil      all dwelling in me like that [which]








        
 āri      en      ten      en      xu      VII      āpu  
          ye did      for      spirits      seven      these








       
 āmiu      šes      en      neb - sen  
 who [are] in the following of      their      lord








    
 Sepa  
 Sepa.








- XIV. 1.         
*su uār er hāt hen - f ter*  
 He fled before his majesty when








   
*setem - f*  
 he heard [of him].

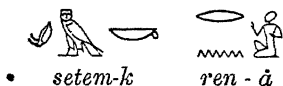
2.         
*teka - ā nehaut sentrā*  
 I planted sycamores and incense-bearing trees

        
*em paik āba bu*  
 in thy courtyard, never

        
*petrā - u ān ter reku neter*  
 were seen [such as] they going back since { the time }  
 { of the god. }

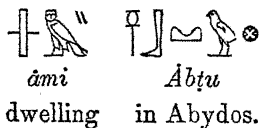
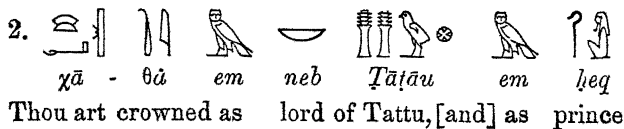
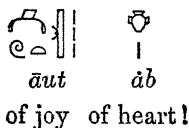
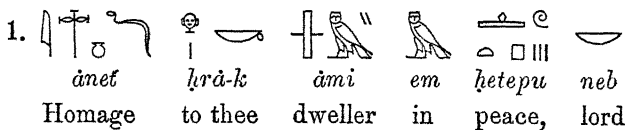
3.         
*ām - ā ās ta en heqt ses ā*  
 I have eaten, behold, bread of sorrow, I have drunk

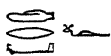



        
*mu em āb ter hru pef*  
 water of affliction since day that













[in which] thou didst hear my name.

Examples of the words which are like prepositions are :—






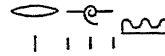
4.  *ter - f*     *nek*     *tut*     *ari*  
He hath done away    for thee    the evils    dwelling


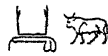


 *hau - k*     *em*     *xu*     *tep - re - f*  
in thy members by the power of his utterance.

5.  *au-f*     *her*     *ennu*     *xeri*     *pa*     *sba*  
He    looked    under the    door


 *en*     *paif*     *ahait*  
of    his    stable.

6.  *i-tu-f*     *er*     *sefer*     *xeri*     *pa*     *as*  
He came    to    lie down    under the    {cedar  
tree.}

7.  *nuk*     *xenti*     *Re - stau*  
I am    at the head    of Re-stau.



8.  *nuk*     *ka*     *em*     *xenti*     *sext*  
I am    the bull    at    the head    of the field.

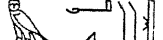
The following are compound prepositions with examples which illustrate their use.

1.  *em asu* in consequence of, in recompense for.

 *tā - nef*  *heq-ā*  *Qemt*  *Tēsert*  *em*

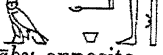
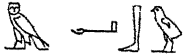
He hath granted me to rule Egypt and the desert in




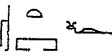


 *asu*  *āri*  
reward therefor.

2.  *em āq* in the middle.


 *tut*  *en*  *Fa-ā*  *em*  *āq*  *hāti - f*

An image of the god Fa-ā in the middle of his breast.



3.  *em āb* or  *abu* opposite.


 *au*  *āpu -*  *nef*  *āuset-f*  *em*  *ābu*

Is ordered for him his seat opposite




 *sebau*  
the stars.



4.   *em uā* alone.



  *āhā*    *ser*    *em*    *uā*    *seṭi*    *ses*

Stood the prince alone, he drew the bolt.



5.    *em uaḥ her* in addition to.





 *ki*    *sa*    *āmō*    *ābu*   ...    *em*    *uaḥ*    *her*

Another order among the priests in addition to








 *sa*    *IV*

the orders four [already existing].

6.   *em baḥ* before, in the presence of.

 *sešep*    *sennu*    *em*    *baḥ* - *k*

The receiving of cakes before thee.

 *āhā*    *en*    *sen*    *seft*    *em*    *baḥ* - *ā*    *neteru*

They were slain before the gods

7. *emmā* with, among.
- er ārit mert - f tep ta emmā*  
To do his will upon earth among

*ānḫiu*  
the living






8. *em mātet* likewise.
- em mātet emtuk i - nek er*  
Likewise thou come to

*seḫet ḫeri pertu*  
the fields with grain.




9. *em rer* about, around.
- get besem ur em ārit en ḫemut er*  
Building a bastion great with work of artificer by the

*ḫet āter em rer ābtet*  
work of the river about the eastern side.

10.    *em nem,*   *em nem-ā a*  
second time, again.




      
*ān mit - nef em nem*

Not shall he die a second time.

11.    *em ruti* outside.



       
*per - f per-ā em ruti*









He cometh forth, I come forth outside.

12.    *em hau* moreover, besides, in addition to.



         
*em xer hru em hau āmenit*









In the course of the day besides continually.

13.   *em hāt* before, in front of.

         
*āb - k nefem ārāti xā - ō em hāt - k*

Thy heart is glad, the uracus riseth before thee.

14.   *em her* in front of, upon.

         
*āu neter het - f em her set*

Is his divine house upon the mountains.

15. *em her ab* within, in the midst of.

*aâ*      *Nibinaitet*      *enti*      *em*      *her*

The island      of Cyprus      which [is] in the midst

*âb*      *Uat* - *ur*

of the Green great (*i. e.*, the sea)

16. *em xem* without.

*uah*      *ka-f*      *ân*      *ârit-â*      *em*

{ He } hath placed his *ka* [in me], not do I work  
{ *i. e.*, God }



*xem* - *f*






without him.

17. *em xennu* within, inside.






*âuset* - *f*      *em*      *xennu*      *kekiu*



His seat is      within      the darkness.








18.   *em xer* among.







  -     
*âu erfā sen per hi*



May it be granted to them to come forth advancing






      
*em xer hesu ent Ausâr*  
 among the favoured ones of Osiris.





19.   *em xet* after, behind, in the train of.



        
*âu - f āq - f em xet pert em*  
 He shall enter in after coming forth from







       
*neter xert ent Amentet nefert*  
 the underworld of Amentet the beautiful.

20.   *em sa* after, behind, at the back of.

        
*sâti Šu iu em sa - k*  
 The slayers of Shu come at thy back

     
*er hesq tep - k*  
 to cut off thy head.



21.   *em qeb* among, in the company of.



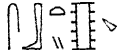


       
*un - nâ em qeb hesi emmā*

Let me live in the company of the favoured ones among

   
*āmaxiu*



the venerable ones.

22.   *em qet* around, in the circuit of.

      
*qet - ā sebtī em qet - s*  
 I built a wall round about it.




       
*unen bes āst em qet - f neb*

There shall be flames many round about it every  
 [where] (*i. e.*, throughout).

23.   *em tep* upon.













       
*paut neteru nek em tep mast*

{ The } of the gods are to thee upon [their] legs  
 { company }  
 (*i. e.*, they are standing or kneeling).



24.    *em tēbu* in return for.













               

*āri - nef mātet emyet menānāu-*  
 { Shall } for him the like after his death  
 { be done }













           

*f em tēbu āru āri - nef nā*  
 in return for the things which he hath done for me.

25.   *em ter* because of.










*ān rex - f tai er pa*  
 Not knew he [how] to cross over to

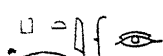



*enti paif sen šerāu ām em ter*  
 where [was] his brother younger there because of

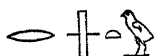
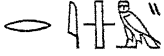
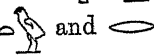





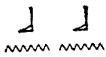

     

*na en emsehu*  
 the crocodiles.




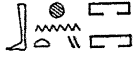


*āu-f remi em terti*  
 Was he weeping because of

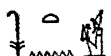

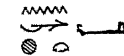




  
*petrâ*                      *paif*                      *sen*                      *šerâu*  
 the sight of                      his                      brother younger.

26.  *er âmtu* between (also  and  and  = ).  
    - 
  
*texemui*                      *em*                      *smu*                      *benbenet*                      *sen*



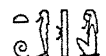



Two obelisks of *smu* metal their pyramidions

    
  
*ābyu*                      *em*                      *hert*                      *em*                      *ānit*  
 piercing                      upwards                      in                      the colonnade

     
  
*šepset*                      *er*                      *âmtu*                      *bexenti*                      *urti*                      *en*  
 noble                      between the two pylons great                      of

  
  
*suten*                      *ka*                      *next*  
 the king, the bull mighty.

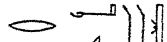
27.  *er âut* between.

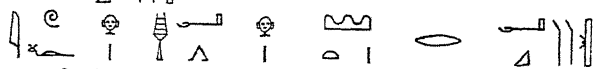
     
  
*âu*                      *pa*                      *tut*                      *en*                      *pa*                      *suten*  
 Was                      the                      statue                      of                      the                      king

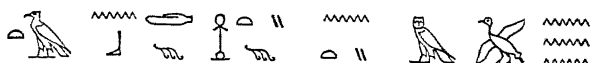


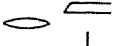
  
*āhā her pai utu āu paif*  
 standing by the stele was his

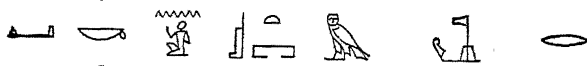
  
*hesemu er āut retu - f*  
 greyhound between his legs.

28.  *er āq* opposite.

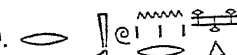
  
*āu-f her āhā her set er āq*  
 He was standing on the mountain opposite

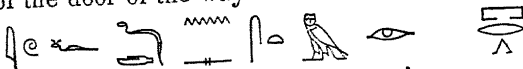
  
*ta nebt senti enti em pa mu*  
 the lock of hair which [was] in the water.

29.  *er kes* by the side of.

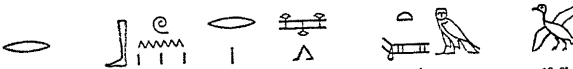
  
*ṭā - k nā āuset em neter-ḫert er*  
 Grant thou to me a place in the underworld by


  
*kes nebu maāt*  
 the side of the lords of Maāt,

30.  *er bu-n-re* outside, at the place  
of the door of the way.


  
*au-f tet - nes - set em ari per*


He said to her, Do not make an appearance

  
*er bu - n - re tem pa*  
outside so that not the

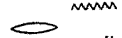
  
*imā her āfa - t*  
sea seize thee.

31.  *ārmā* with.

  
*na mātaiu en pa xer*  
The guards of the cemetery

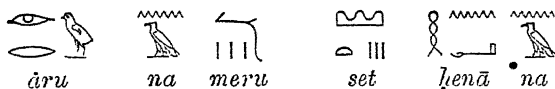
  
*enti ārmā - u*

which [were] with them.

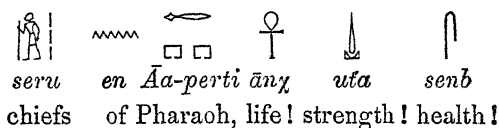
32.  *er enti* because, so that.

  
*er enti betau ur āa pa*

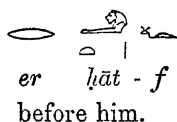
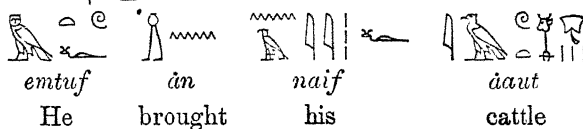
Because an evil very great was that



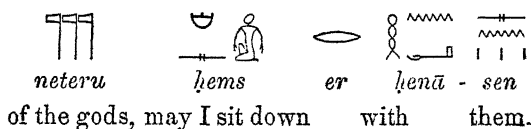
which had done the governors of the lands towards the

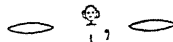



33. er hāt before.



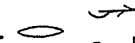
34. er henā with.

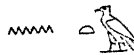

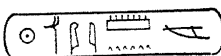


35.   *er her* in addition to, over and above.

 *er her*  *setai*  *tefu*

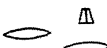
In addition to the mysteries recited.


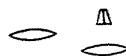

36.  *er xet* after, behind

 *en ta*  *het*  ...


Of the house of king Usr-maāt-Rā meri Amen

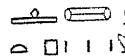

 *er xet*  *pa*  *neter*  *hen*  *tep en*  *Amen*  
after the prophet chief of Amen.

37.  *er xer* with.



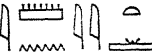


 *perer*  *er xer*  *hau*

Coming forth with men and women of the time.





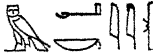

38.  *er saū* as far as, until.



 *smen*  *hetepet à*  *maāu*  *en*  *ka-à*



Establishing my offerings due to my KA,












  
*men em amenit er saā*
  
 stablished in perpetuity until


  
*neheh*
  
 eternity.











  
*set uta set xui māki er*
  
 They are safe, they are protected [and] guarded








  
*saā heh*
  
 until eternity.

39.   *er sa* after, at the back of.







  
*re en āq er sa pert*

Chapter of going in after coming forth.

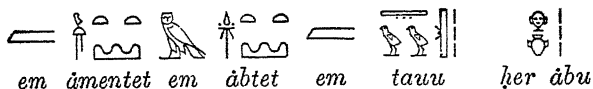
40.     *her āb* in, within, among, interior.






  
*hā erek her āb uāa - k*

There is rejoicing to thee in thy boat,



tyet - k em hetepu  
thy sailors are content.



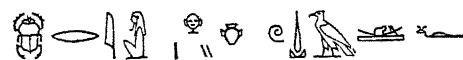
em ámentet em ábtet em tauru her ábu  
In the west, in the east, in the countries interior.



ánet hrá - k Rā neb maāt  
Homage to thee, Rā, lord of right,

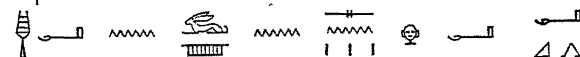


ámen karā - f neb neteru  
hidden is his shrine, lord of the gods,

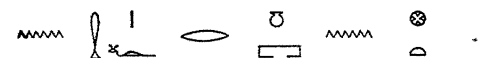


xeperā heri-áb uta - f  
Khepera in his boat.



41. her ā at once, straightway.






















āhā en un - en - sen her ā āq  
They opened the gates at once, entered


















en hen-f er xennu en nut  
his majesty into the city.










42.   *her baḥ* before.



                
*hetem em baḥ āpitu-f her baḥ*  
 Destroyed before his judgment[and] before
















     
*qennu-f*  
 his punishment.













43.    *her mā* by


             
*āri - en - ū enen her mā*  
 Done was this by

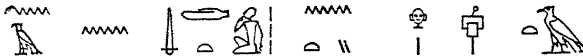
              
*mest ṭu em nub er āu-f*  
 casing the mountain in gold all of it.

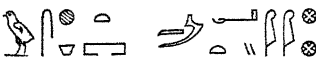
44.   *her xer* beneath.

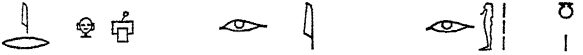
                
*segebeb - ā her xeru nehet - ā*  
 May I cool myself under my sycamores,


             
*ām-ā tau en ṭāṭā - sen*  
 may I eat cakes of their giving.


45.  *her sa* besides, in addition to, moreover, after.


  
*na en mefet enti her sa ta*  
 The words which are { after or in  
 addition to } the  
 [those of]


  
*usext maati*  
 Hall of Maati.

  
*ar her sa ari - a aru nu*  
 After I had performed the ceremonies of








  
*tep renpit heb uten - a en tef Amen*  
 { the New-Year } I made an offering to father Amen.  
 festival

46.  *her kes* by the side of.






  
*ertā - f mefet her kes ari*  
 He giveth speech by the side of theirs.

47.  *xer ā* under the hand of, subordinate to.




*xer a - f er ant en gerès*  
 Under his hand for the bringing of sarcophagus










pen      em      Re-au  
 this   from      Re-au (*i. e.*, Mount Tura).


48.  *ḫer ḥāt* before, in olden time.

[illegible]

Amen-Rā, king of the gods { of the two }  
companies<sup>1</sup>



  
 xeperu


  
 xer


  
 hāt



[who] came into being in olden time.


49.   *ter ā* at once.























*hunu nefer māa er per - k ter ā*  
 Boy beautiful come to thy house atonce!

Boy beautiful come to thy house at once!

1 *I. e.*,   *pau*     *neteru*      *aat*      *pau*     *neteru*      *net'eset*

The company of the gods    great, the company of the gods little.

50. *ter bah* from of old, before.

<i>an</i>	<i>sep</i>	<i>arit</i>	<i>aut</i>	<i>ten</i>	<i>en</i>
Never	was	{ made { i. e., conferred }		dignity	this on

<i>bak</i>	<i>neb</i>	<i>ter</i>	<i>bah</i>
servant	any	before.	

<i>speru</i>	<i>ti</i>	<i>erek</i>	<i>ter</i>	<i>em</i>	<i>bah</i>

Coming forth waiting for thee from of old.

51. *ter enti*, *ter entet* because.

<i>sehuā</i>	<i>renput-sen</i>	<i>setekennu</i>	<i>ābet</i>

Disturbing their years, they invade their months

<i>sen</i>	<i>ter</i>	<i>enti</i>	<i>aru</i>	<i>en</i>	<i>sen</i>	<i>het</i>
because		they	have done		evil	

<i>āmen</i>	<i>em</i>	<i>arit</i>	<i>nek</i>	<i>neb</i>
secretly	in [their] work against thee all.			

<i>ter</i>	<i>entet</i>	<i>ren</i>	<i>en</i>	<i>Rā</i>	<i>em</i>	<i>χat</i>	

Because the name of Rā [is] in the body

*en* *Ausār*  
of Osiris.

<i>ter</i>	<i>entet - f</i>	<i>em</i>	<i>uā</i>	<i>emmā</i>	<i>ennu</i>		

Because he is as one among those

<i>āu</i>	<i>χefti - f</i>	<i>ter</i>	<i>em</i>	<i>senit</i>			

whose enemies are destroyed by the divine chiefs.

<i>ter</i>	<i>entet</i>	<i>maa</i>	<i>su</i>	<i>neteru</i>	<i>χu</i>		

Because see him the gods, and spirits,

<i>metu</i>	<i>em</i>	<i>āru</i>	<i>en</i>				

and dead in the forms of






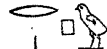







<i>χenti</i>	<i>-</i>	<i>Amenti</i>			

the Governor of Amentet (*i. e.*, Osiris).

## CHAPTER XI.


### CONJUNCTIONS AND PARTICLES.


The principal conjunctions are :—


	<i>en</i>	because of
	<i>er</i>	until
	<i>her</i>	because
	<i>heft</i>	when
	<i>mā</i>	as
	<i>re pu</i>	or
	<i>ās</i>	} when
	<i>āst</i>	
	<i>ask</i>	
	<i>her</i>	now
	<i>ār</i>	} now, therefore.
	<i>āref</i>	
	<i>eref</i>	

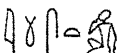
## PARTICLES.

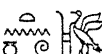
Interrogative particles are :


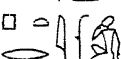
 *ân*, which is placed at the beginning of a sentence  
and is to be rendered by “?”

 *âx* what ?



 *nimā* who ?



 *âqeset*, or *âseset*, who ? what ?


 *tennu* where ?


 *peti* }  
 *petrâ* } what ?


Negative particles are :—


 or  *ân* not

  *ân sep* at no time, never








 *bu* not










 *ben* not









 *tem* not







 *âm* not.






Examples of the use of these are :—






1.         
*neter hen re pu uā im-0 ābu*  
 A prophet or one among the priests.







          
*ār rex šāt(?) ten her tep ta āu-f*  
 If be known book this upon earth, he

         
*āri - s em ānu her qeres re pu*  
 doeth it in writing upon a bandage or



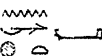
       
*āu-f per-f em hru neb mer-f*  
 he shall come forth day every he pleaseth.




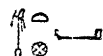

2.       
*ās hen-f em Neher mā*  
 When his majesty [was] in Mesopotamia according

      
*entā-f 0ennu renpit*  
 to his custom each year.







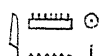






  
*ast      hen-f      her      T'ah      em      utit-f*






When his majesty [was] at Tchah in his expedition








  
*sent    ent      next*  
 second of      victory.












  
*ask      hen-f      em      Uast      hent*

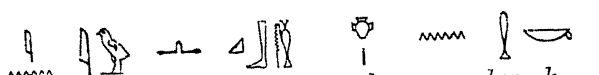
When his majesty [was] in Thebes, the mistress









  
*nut    her    arit    hes    en    tef    Amen-Rā*  
 of cities, to do what things pleased father Amen-Rā,







  
*neb      nest      taui      em      heb-f*  
 the lord of the thrones of the world, in      festival

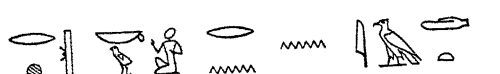




  
*nefer    en      ap      reset*  
 his beautiful of    the temple southern.


3. 





  
*an      au      ker      nek      er      s*  
 Shall it be that thou wilt be silent      about it?


  
*an au an qebh ab en hen-k*  
 Is it that not will cool the heart of thy majesty

  
*em enen ari - nek er-a*  
 at this that thou hast done to me?

  
*an au - ten rex - tini erentet tuà*  
 Is it that ye know not that I even

  
*rex - kuà ren en aaet*  
 I know the name of the net?

4.   
*tet - en - sen an hen-f entu-*  
 Said to them his majesty, "Ye [are]


  
*ten ax*  
 what (or who)?"


  
*Ikaiai em matet su ma ax*

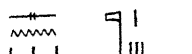
The country of Ikaiai in likeness is it like what?




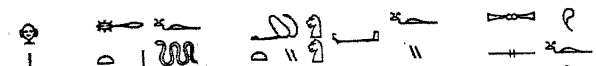


  
*nimā*                      *trā*  
 who                      then ?"


6.   
*ānχ - k*                      *āref*                      *em*                      *āseset*                      *χer*  
 Thou wilt live                      then                      on                      what                      with



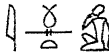



  
*sen*                      *neteru*  
 them the gods ?



  
*āseset*                      *pu*                      *χu*                      *pui*                      *sem*  
 What is                      spirit                      that [which] goeth

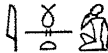




  
*her*                      *χat-f*                      *pehti - fi*                      *θes-f*  
 upon                      his belly, [and] his two thighs, [and] his back ?

  
*ā*                      *Tehuti*                      *āseset*                      *pu*                      *χepert*                      *set*                      *em*  
 O Thoth,                      what                      hath happened to them,





  
*mesu*                      *Nut*  
 the children                      of Nut ?











  
*â*      *Tem*      *âseset*      *pu*      *âs*      *â*
  
 O      Temu      { what kind of  
                                  place is this }      I have journeyed





  
*er*      *set*
  
 into      it?




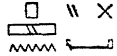





  
*âseset*      *pu*      *âhâ*      *em*      *ân*
  
 What is      [my] duration in      life?



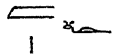


(i. e., How long shall I live?)

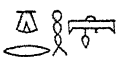




7.      



  
*erîâ*      *nek*      *un - k*      *teni*
  
 Shall be given to thee      thy food      where?






  
 ..... - *sen*      *neteru*      *er-â*
  
 Say      they, the gods, unto me.








  
*âu-k*      *tennu*
  
 Thou      art where?

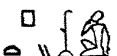




8.  *nuk* I am     *māu* cat     *pui* that     *pešeni* the fighter (?)

 *āšet* of the persea tree     *er* by     *kes - f* its side     *em* in     *Annu* Annu

 *kerh* night     *pui* that     *en* of the destruction     *hetem* of the     *xēfti* of the enemies

 *nu* of     *Neb-er-ter* Neb-er-tcher     *ām-f* in it.     *peti* What     *eref* then is

 *su* it? <sup>1</sup>     *māu* Cat     *pui* that     *ta* male     *Rā*     *pu* is     *tesef* himself. <sup>2</sup>

 *peti* What then is     *eref* it?     *su* The god     *An-ā-f* is it     *pu* (i. e., it refers to An-ā-f).

<sup>1</sup> I. e., What is the explanation of this passage?

<sup>2</sup> I. e., That male cat is Rā himself.

<i>petrâ</i>	<i>ren - k</i>	<i>ân</i>	<i>sen</i>	<i>er-â</i>
What [is]	thy name		[say] they	to me ?

<i>petrâ</i>	<i>maat - nek</i>	<i>âm</i>	
What	didst thou see	there ?	

<i>petrâ</i>	<i>ân - k</i>	<i>en</i>	<i>sen</i>	<i>âu</i>	<i>maa-</i>
What didst [say] thou	to	them ?	I have	seen	


<i>nâ</i>	<i>âhehii</i>	<i>em</i>	<i>ennu</i>	<i>en</i>	<i>taiu</i>
	rejoicings	in	these	lands	

*Fenxu*

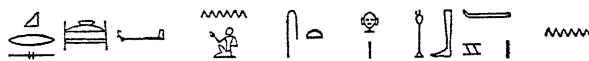
of the Fenkhu.

<i>petrâ</i>	<i>erîâ - en - sen</i>	<i>nek</i>	<i>besu</i>
What	did they give	thee ?	A flame


<i>pu</i>	<i>en</i>	<i>sešet</i>	<i>henâ</i>	<i>uat</i>	<i>en</i>	<i>thelent</i>
	of	fire,	and a tablet	of	crystal.	


  
 petrâ      âref      ârit      nek      eres      âu

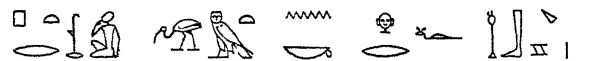
What      then      didst thou      with      it [them]? I


  
 geres      -      nâ      set      her      uteb      en

buried      them by the furrow      of


  
 Mâât      em      xet      xairu


Mâât      as      things      for the night.


  
 petrâ      qemt - nek      her - f      uteb


What      didst thou find      by it,      the furrow


  
 Mâat      uas      pu      tes      erâ








of Mâat?      A sceptre      flint,      'Giver

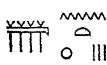


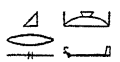



  
 nifu      ren - f










of winds'      is its name.


  
 petrâ      âref      ârit - nek      er      pa

What      then      didst thou      with      the








  
*bes en sešet henā pa uat en*  
 flame of fire and the tablet of







  
*dehent em - het qeres - k set*  
 crystal after thou didst bury them?










  
*auhet - nā her - s au sešet - nā*  
 I said words over them I dug

































  
*set au āyem - nā sešet au*  
 it up, I extinguished the fire, I










  
*sešet - nā uat gemamu*  
 broke the tablet, [I] created






  
*en mer*

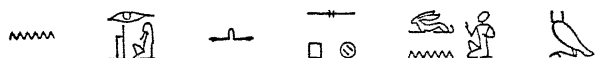
a pool of water.


9. 









  
*ân xesef - f ân senā - f her*  
 Not opposed is he, not turned back is he at








10.   
*emmā*      *0et* - *uâ*      *em*      *ʕaget* •  
 Let      me take possession of      the captives

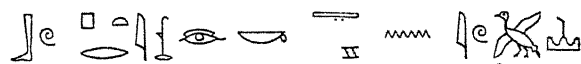
  
*en*      *Ausâr*      *ân*      *sep*      *un-â*      *em*  
 of      Osiris,      at no time      let me be      among  
 (i. e., never)

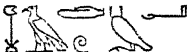





  
*smait*      *Suti*  
 the fiends      of Suti.

  
*ân*      *sep*      *pat*      *ârit*      *mâtet*      *en*  
 Never      before      was done the like      by

  
*bak*      *neb*  
 servant      any.

  
*ân*      *sep*      *pa*      *mâtu*      *setem*  
 Never      before      the like      was heard.

11.   
*bu*      *petrâ* - *k*      *ta*      *en*      *Aupa*,  
 Not      hast thou seen the land of Aupa? [And]


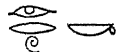










  
*xatumā*                      *bu*   *reḫ* - *k*                      *qa* - *f*  
 of Khatumā                      not knowest thou                      its form,













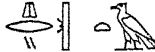









  
*Ikaṭai*                      *em*   *mätet*   *su*   *mā*   *āḫ*  
 and Ikaṭai                      in resemblance it[is]like what?<sup>1</sup>







  
*bu*                      *aru* - *k*                      *utui*                      *er*                      *Qeṣ*  
 Not                      hast thou made a journey to                      Kadesh














  
*henā*                      *Tubaxet*                      *bu*                      *šemi* - *k*  
 and                      Tubakhet?                      Not                      hast thou gone

















  
*er*                      *na*                      *en*                      *šasu*                      *xeri*                      *ta*  
 to                      the                      Shasu people                      who have the











  
*pet*                      *māšau*,                      *bu*                      *ṭeḳas* - *k*  
 bowmen[and]soldiers?                      Not                      hast thou passed over










<sup>1</sup> Dost thou not know what kind of place Khatumā is, and what sort of land Ikaṭai is?

								
<i>uat</i>	<i>er</i>	<i>Pamakare</i>					<i>bu</i>	<i>pai</i>
the way	to	Pamakare ?					Not	did

							
<i>na</i>	<i>âtau</i>			<i>rex</i>		<i>peh - f</i>	
the	thieves			know	[where] he had arrived.		







									
<i>bu</i>	<i>pu</i>	<i>uā</i>	<i>mejet</i>	<i>mā-ā</i>	<i>heru</i>				
Not [any] one			spake	with me		except			

				
<i>park</i>		<i>sen</i>	<i>šerāu</i>	
thy		brother	younger.	








12.         









*sexa - sen ren - ā ben ārit*









May they mention my name, not making









					
<i>ābu</i>	<i>em</i>	<i>baḥ</i>	<i>nebu</i>	<i>maāt</i>	
cessation, <sup>1</sup> before the lords of law.					






<sup>1</sup> *I. e.*, unceasingly.














  
*•ās ben ār em nefer - uā*  
 When not I was working









  
*hab - k er ān en - n pertu*  
 thou didst send to bring for us grain,









  
*āu taik ħemt ħer. fet - nā māāi*  
 was thy wife<sup>1</sup> saying to me, 'Come', etc.

13. 







  
*iu-k en - n tem sexau-*  
 Come thou to us not [having] thy memories






  
*k iu-k em āru - k*  
 of evil, come thou in thy form.







  
*tem xesef su em at - f*  
 Not repelling him in his moment.

<sup>1</sup> I. e., Was it not when I was working that thou didst send me to fetch grain, [and as I was fetching it] thy wife said to me, 'Come'.

<i>petrâ</i>	<i>set</i>	<i>tem - k</i>	<i>tet</i>
On seeing	it	do not thou	say,

<i>xens - k</i>	<i>ren - â</i>	<i>en</i>
'Thou hast made to stink	my name	before


<i>kari</i>	<i>laru</i>	<i>nebt</i>
men and women [and] every-body.'		

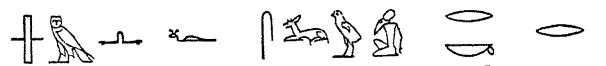
14.   
*am aq aq am per peru*  
 Not entered a comer in, not came out a comer out,

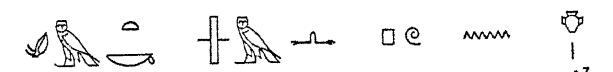
<i>âri</i>	<i>hen-f</i>	<i>merer-f</i>
did his majesty his will.		

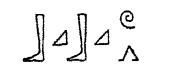
<i>âhâ</i>	<i>en</i>	<i>hab - nef</i>	<i>en</i>	<i>sen</i>	<i>em</i>	<i>tet</i>
He sent			to them, saying,			

<i>am</i>	<i>xetem</i>	<i>am</i>	<i>âba</i>
Do not shut [your gates], do not		fight.	


  
 • *àm* - *k* *àri* *her* *em* *reθ*  
 Do not make terror in men and women.

  
*àm* - *f* *sau* *erek* *er*  
 Let it not [be] that thou criest out against

  
*setemet-k* *àm* *pu* *en* *àb*  
 what thou hearest, that there may not be a heart









  
*begbequ*  
 of cowardice (?).









  
*àm-à* *ah-à* *en* *àu*  
 Not shall I suffer I overthrow




  
*nest-à* *àmt* *uàa* *en* *Rā*  
 from my throne in the boat of Rā

  
*āa*  
 the mighty one.

							
<i>ām</i>		<i>erṭā</i>		<i>neken</i>		<i>er - ā</i>	<i>ām-</i>
Do not		cause		injury		to me.	Do not

							
<i>k</i>		<i>erṭā</i>		<i>ṭep - ā</i>		<i>ermen</i>	<i>ām - ā</i>
thou		cause		my head		to fall away	from me.


							
<i>ām - k</i>		<i>āri</i>		<i>ḥer</i>		<i>ḥrā nebt</i>	<i>āpu ḥer</i>
Do not thou perform [it]		before people,				but	only


		
<i>ḥāu - k</i>		<i>tes-k</i>
thine own		self.

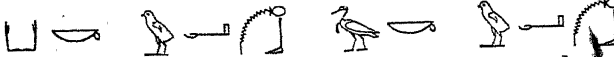
# EXTRACTS FOR READING.


## I. From an inscription of Pepi I.

[VIth dynasty.]

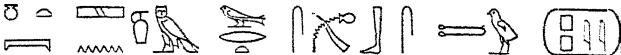
111.   
*ha Pepi pu ar sedes - tu*  
Hail Pepi this! Rise up thou,

112.   
*āhā uāb - k uāb*  
stand up! Pure art thou, pure is

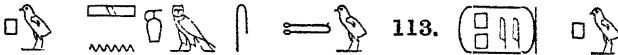
  
*ka - k uāb ba-k uāb*  
thy double, pure is thy soul. pure is

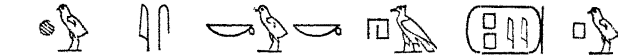
  
*sejem - k i - nek mut-k i - nek*  
thy power. Cometh to thee thy mother, cometh to thee





  
*Nut*    *šenem*    *urt*    *s - uāb - s*    *θu*    *Pepi*


Nut, the fashioner great, she purifieth thee, O Pepi

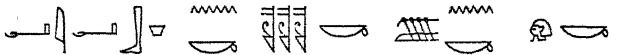
  
*pu*    *šenem - s*    *θu*    *Pepi*    *pu*  
 this,    she fashioneth    thee    Pepi    this,








  
*xu*    *ās*    *ku-k*    *ha*    *Pepi*    *pu*  
 protecting when thou movest. Hail    Pepi    this,

  
*uāb - t*    *uāb*    *ka - k*    *uāb*  
 pure art thou,    pure is    thy double,    pure is





  
*sexem - k*    *ām*    *xu*    *uāb*  
 thy power    among    the spirits,    pure is

  
*ba-k*    *ām*    *neteru*    *ha*    *Pepi*    *pu*  
 thy soul among the gods. Hail    Pepi    this,

  
*āāb - nek*    *gesu - k*    *sešep-nek*    *tep-k*  
 are brought to thee thy bones, thou receivest thy head

						
<i>xeṛ</i>	<i>Seb</i>	<i>āter-f</i>	<i>tut</i>	<i>art - k</i>		

before Seb ; he destroyed the evil belonging to thee

			
<i>Pepi</i>	<i>pu</i>	<i>xeṛ</i>	<i>Tem</i>

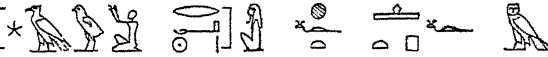
Pepi this before Tem.

The above passage is an address made to the dead king Pepi by the priest which declares that he is ceremonially pure and fit for heaven. The *ka*, *ba* and *sekhem*, were the "double" of a man, his soul, and the power which animated and moved the spiritual body in heaven; the entire economy of a man consisted of *khat* body, *ka* double, *ba* soul, *khaibit* shadow, *khu* spirit, *āb* heart, *sekhem* power, *ren* name, and *sāḫu* spiritual body. The reference to the bringing of the bones seems to refer to the dismemberment of bodies which took place in pre-dynastic times, and the mention of the receiving of the head refers to the decapitation of the dead which was practised in the earliest period of Egyptian history. Nut was the mother of the gods and Seb was her husband ; Tem or Temu was the setting sun, and, in funeral texts, a god of the dead.


## II. Funeral Stele of Panehesi. •


(Brugsch, *Monuments de l'Égypte*, Plate 3.)

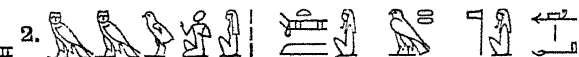
[XIXth dynasty.]

1.   
*tuau Rā xeft hetep-f em*  
 Adoreth Rā when he setteth on

  
*χut āmentet ent pet ān uā āqer*  
 the horizon western of heaven the one perfect,

  
*ān utḥu en suten āpt Pa-neḥesi*  
 the scribe of {the table of offerings} of the royal house, Pa-neḥesi,

  
*tet - f ānet - ḥrā-k Rā āri*  
 [and] he saith :— Homage to thee, O Rā, maker

2.   
*tememu Tem Ḥeru-χuti neter uā*  
 of mortals, Temu-Harmachis, god one,



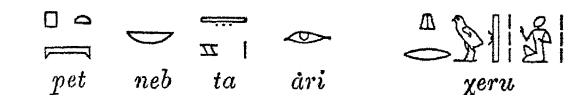
living upon right and truth, maker of things that are,



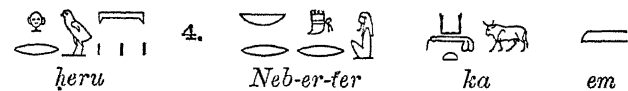
creator of {things which} [and] of animals,  
shall be,



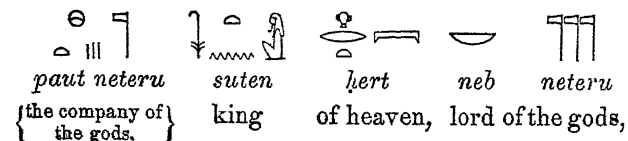
[and] of {men and} who come forth from his eye. Lord  
women,



of heaven, lord of earth, maker of beings terrestrial [and]




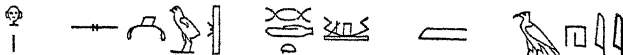
of {beings} Neb-er-tcher, the bull of  
celestial,

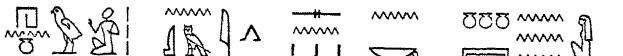


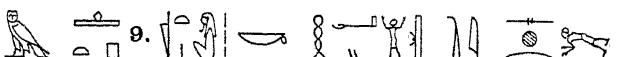
{the company of} king of heaven, lord of the gods,  
the gods,




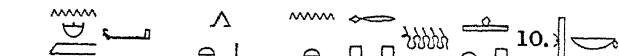
  
*tu*      *hetep-k*      *em*      *ānχ*      *āu*      *sektet*  
 [when] thou settest      in      life.      The *sektet* boat


  
*her*      *seau*      *ātet*      *em*      *ahi*  
 is glad,      the *ātet* boat is      in      joyful

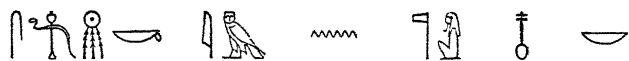
  
*hennu*      *nemā - sen*      *nek*      *Nu[t]*  
 praising [as]      they journey to thee.      The goddess *Nut*

  
*em*      *hetep*      *get - k*      *hāā - θā*      *seχer*  
 is at peace,      thy sailors are rejoicing;      hath over-

  
*en*      *χut*      -      *k*      *χefti - k*  
 thrown      thine eye      thine enemy.

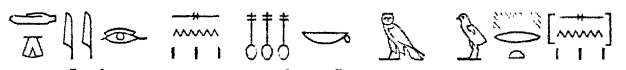
  
*nehem*      *reṭ*      *ent*      *Āpep*      *hetep - k*  
 Carried away are the leg[s] of      *Āpep*.      Thou settest,

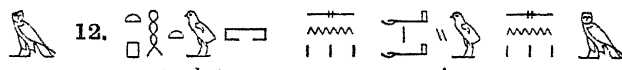
  
*nefer*      *āb - k*      *au*      *em*      *χut*      *ent*      *Manu.*  
 glad is thy heart joyful      in the horizon of      *Manu.*

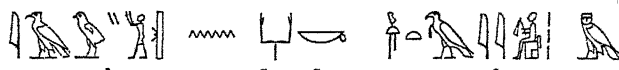
  
*sehet - k am en neter nefer • neb*  
 Thou makest light there, god beautiful, lord

  
*heh heq Aukert ta - k*  
 of eternity, prince of Aukert. Thou givest

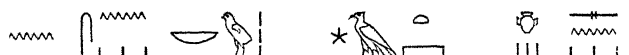
  
*sesep en enti am xefti*  
 thy radiance upon those there, [thy] enemies

  
*tekai - sen neferu-k em ..... sen*  
 see thy beauties in their [abodes and]

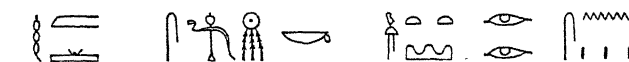
  
*em tephetu - sen aui - sen em*  
 in their habitations [and] their hands

  
*auui en ka - k amentiu em*  
 adore thy double ; the beings in Amenti

  
*haatu emxet eref pest-k*  
 rejoice after thou hast shone

  
*en • sen nebu tuat abu - sen*

upon them, the lords of the underworld their hearts

  
*nefem sehet - k Amentet maat - sen*

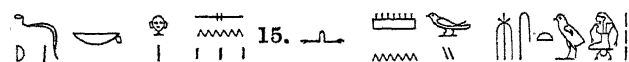
are glad [when] thou lightest up Amentet. Their eyes

  
*14. sešu en maa - k xenteš*

open widely at the sight of thee, refreshed

  
*abu - sen maa - sen tu hāā*

are their hearts [when] they see thee; rejoiceth

  
*15. tet - k her sen an meni mestu*

thy body through them. Without pain [are] the births

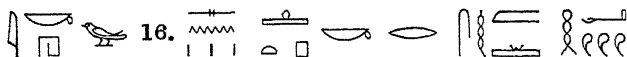
  
*neter hāu - sen entek meses-*

of god [which are] their members; thou givest birth

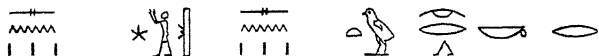
  
*set er au uben - k ter - k*

to them, all of them. Thou risest, thou destroyest

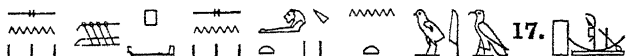




akeh - sen hetep - k er senetem laū-  
their grief; thou settest to make glad their



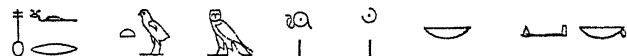
sen tua - sen tu sper - k er  
members; they praise thee [when] thou comest forth to



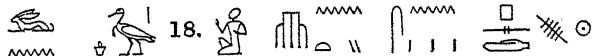
sen sešep - sen hāt ent uāa-  
them, they grasp the bow of thy boat.



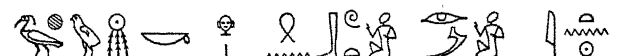
k hetep - k em χut ent Manu  
Thou settest in the horizon of Manu,



nefer - tu em Rā hru neb tā - k  
happy art thou as Rā day every. Grant thou




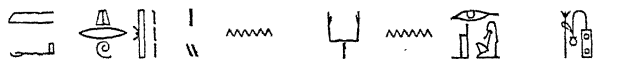
un ba - ā xenti - sen pest  
that may be my soul along with them, may shine




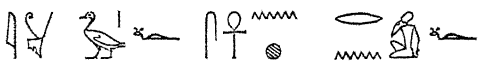
xu - k her senbet - ā maa-ā āten  
thy rays upon my body, may I see the Disk


19.   
 • *xeft enen xu ágeru nu neter-xert*  
 [being] opposite to those spirits perfect of the underworld

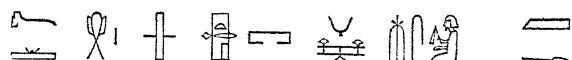
-   
*hemsiu embah Un-nefer áriu*  
 who sit in the presence of Un-nefer, and who make

-   
*mā xeru en ka en Ausār ān*  
 . . . . . to the double of Osiris, the scribe

-   
*uthu en suten apt Pa-nehesi*  
 of the table of offerings of the royal house, Pa-nehesi.

21.   
*ān sa - f seānḫ ren - f*  
 [Dedicated] by his son, who maketh to live his name,

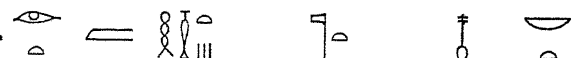
-   
*ān netert ent neb tauī*  
 the scribe of the goddess (?) of the lord of the two lands,

  
 setep sa im het aat Ap-uat-mes maā-ḫerw  
 { worker of } in the palace, Ap-uat-mes right of speech  
 { magic<sup>1</sup> } (or triumphant).


### III. Inscription of Anebni.

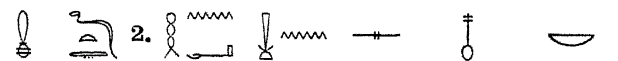
(Sharpe, *Egyptian Inscriptions*, Plate 56.)


[XVIIIth dynasty.]


1.   
 arit em heset netert nefert nebt








Made by the favour of the goddess beautiful, lady






  
 tauri Rā-maāt-ka ānḫ-θ teṭ-θ Rā  
 of the two lands, Hātshepset living, established Rā







  
 mā fetta henā sen - s nefer neb  
 like for ever, and her brother beautiful, the lord,








  
 ari ḫet Men-ḫeper-Rā tā ānḫ Rā mā  
 maker of things, Thothmes III., giver of life Rā like








<sup>1</sup> Literally, "protecting by means of the  which was an object used in performing magical ceremonies."















  
*tetta suten tā hetep Amen neb nest*  
 for ever. King give an offering! Amen, lord { of the }  
 { thrones }







  
*tauī Ausār heq tetta Anpu*  
 of the two lands, [and] Osiris, prince of eternity, Anubis







  
*χent neter het am Ut neb*  
 dweller by the divine coffin, dweller in { the city of } lord  
 { embalment, }

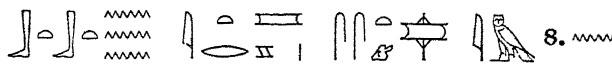







  
*Ta-teser tā - sen per-χeru menχ*  
 of Ta-tcheser, may they give sepulchral meals, linen  
 garments,








  
*sentrā merχ het nebt nefert abt perert*  
 incense, wax, thing every beautiful, pure, what appeareth









  
*nebt her χaut - sen em χert hrū*  
 { of every } upon altar their during the course of the day  
 { kind }


  
 ent      rā      neb      surā      mu      her

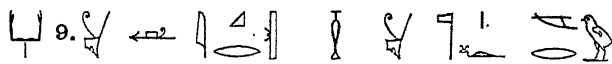
of day every, the drinking of water at


  
 betbet      āter      seset      ām      en


the deepest part of the river, the breathing there of the


  
 meht      āq      pert      em      Re-stau      en

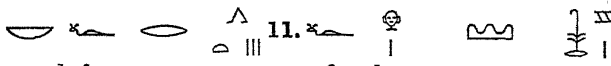
north wind, entrance and exit from Re-stau to the


  
 ka      en      uā      āger      hes      en      neter-f      meru

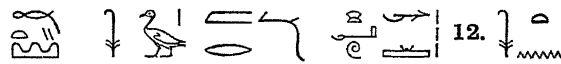
double of the one perfect, favoured of his god, loving

10. 
  
 neb - f      her      menx - f      ses

his lord by reason of his beneficence, following


  
 neb-f      er      utut - f      her      set      rest

his lord on his expeditions over the country south


  
 mehti      suten sa      mer      xāu      suten

[and] north, royal son, overseer of the weapons of the king,



Anebni



maā-geru



xer



neteru



paut

Anebni right of speech before the gods [and] the company

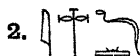


neteru

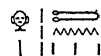
of the gods.

#### IV. Text from the CXXVth Chapter of the Book of the Dead.

[XVIIIth dynasty.]



anet



hrāu-ten



neteru



āpu



āu-ā

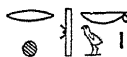
Homage

to you, O gods these!

I,



rex - kuā - ten



rex - kuā



ren - ten

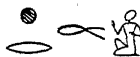


enen

even I know you.

I know

your names. Do not



xer - ā



en



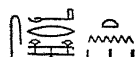
sāt - ten



enen

cast me down

to your slaughtering knives, do not



sār - ten



bā[n] - ā



en

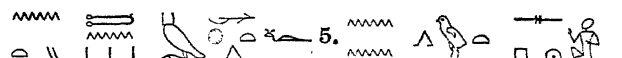



neter




pen


bring forward ye my wickedness before god this

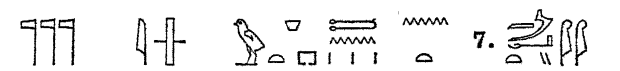
  
*enti* *then* *em* *χet - f* *enen* *iu-tu* *sep - ā*  
 whom ye follow him, let not come my moment

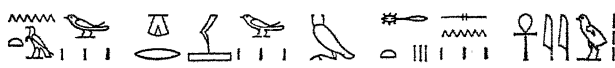
  
*her - ten* *feṭ - ten* *maāt* *er - ā* *embaḥ*  
 before you. Declare ye right and truth for me before

  
*ā* *Neb-er-ter* *her* *entet* *āri - nā*  
 the hand of Neb-er-tcher, because I have done

  
*maāt* *em* *Ta-merā* *en* *šen - ā*  
 right and truth in Ta-mera [Egypt]. Not have I cursed

  
*neter* *en* *iu* *sep - ā* *ānet* *ḥrāu-ten*  
 God, not hath come my moment. Homage to you,

  
*neteru* *ām* *usext - then* *ent* *maāti*  
 O gods who live in your hall of right and truth,

  
*ati* *ker* *em* *χat - sen* *ānχiu*  
 without evil in their bodies, who live










em






maāt

em

Annu

sāmiu

in right and truth in Annu, who consume

em

haut - sen

8.

em

bah

Heru

their entrails in the presence of Horus























ām

āten - f

nehem - ten - uā

mā

in his disk, deliver ye me from

Baabi

ānḫ

em

beseku

Baabi, who liveth upon the intestines













seru

hru












pui

en

āpt

āut

of the princes, on day that of the judgment great

mā - ten

9.

i - kuā

ḫer - ten











enen

by you ;

I have come

to you.

Not

āsfet - ā

enen

ḫebent - ā

en

have I committed faults, not have I sinned, not





tu - ā



enen



meteru - ā



enen

have I done evil, not have I borne false witness, not



āri - nā



yet



eref



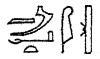
ānḫ - ā



em

let be done to me anything therefore. I live in

10.



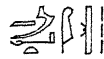
māāt



sām - ā



em



māāt

right and truth, I feed upon right and truth



āb - ā



āu



āri - nā

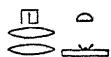


tefet



ret

my heart. I have done that which commanded men,



hereret



neteru



her-s



āu



se-ḥetep-nuā



neter

are satisfied the gods thereat. I have appeased God



em



mert



f



āu



erfā - nā



tau

by [doing] his will.

I have given bread



en



heqet



mu



en



ābi




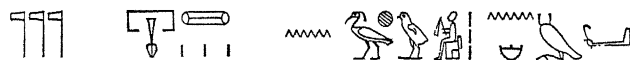
ābi

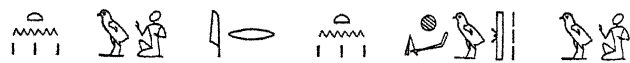
to the hungry, water


to the thirsty,


  
*hebs en haiu māxen*  
 clothes to the naked, and a boat


  
*āui āu āri - nā neter-hetepu en*  
 to the shipwrecked. I have made offerings to the








  
*neteru perxeru en xu nehem-*  
 gods, and sacrificial meals to the spirits. Deliver









  
*ten - uā ār ten xu - uā*  
 ye me then ye, protect me











  
*ār ten enen smā - ten er - ā em baḥ*  
 then ye, not make accusation ye against me before













  
*neter āa nuk āb re āb āāiu*  
 the god great. I am pure of mouth, pure of hands.

  
*teṭ - tu - nef iui sep sen ān maaiu*  
 Is said to him, Come, twice, by those who see









  
*su her entet setem - nā meṭet tui*  
 him, because I have heard speech that









  
*teṭet en āa ḥenā māu em*  
 spoken by the Donkey with the Cat in











  
*per Hept-re meteru - ā em*  
 the house of Hept-re. I have borne testimony













  
*her - f tū - f tentu āu maa - nā*  
 before him, he hath given the decision. I have seen

































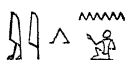




  
*peseš āseṭ em ḫennu*  
 the division of the persea trees within













  
*Re-stau nuk semiu - ā em baḥ*  
 Re-stau. I, I offer up prayers in the presence of













  
*neteru rex ḫert ḫat-sen*  
 the gods knowing what concerneth their persons.



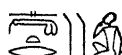
i - nā



āa



er



semet er

I have come advancing to make a declaration of



maāt



er



erāt

16.



āusu



er

right and truth, to place the balance upon



āhāu - f



em



xennu



kaū

its supports within the amaranthine bushes.



ā



qa



her



āat - f



neb

Hail exalted upon his standard, lord



atef



āri



ren - f



em



neb

of the atef crown, making his name as the lord

17.



nifu



nehem - kuā



mā



naik

of winds,

deliver me

from

thy



en



āputat

messengers



utefiu

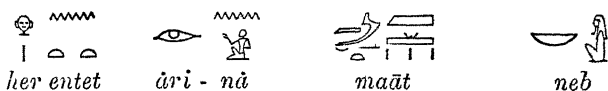
who make to happen



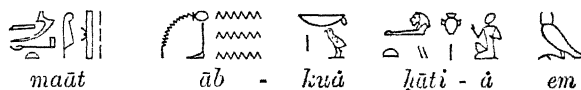
dire deeds,      who make to arise      calamities,



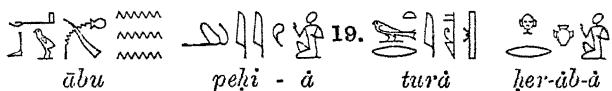
without      covering      upon their faces,



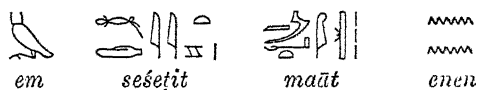
because      I have done      right and truth.      O lord of



right and truth, I am pure,      my breast      is





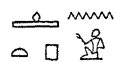


washed,      my hinder parts are cleansed, my interior



[hath been] in      the pool of right and truth, not [is]

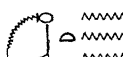






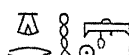

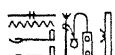



a member in me      lacking. I have been purified in






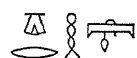





  
*sešgīt*      *reset*      *hetep-nā*      *em*      *Hemt*  
 the pool      southern, I have rested      in      Hemet,





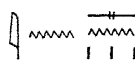


 20. 


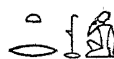

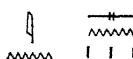


  
*mehtet*      *em*      *sešet*      *sanehemu*  
 to the north      of      the field of      the grasshoppers ;






  
*ābet*      *geti*      *ām - s*      *em*      *unnut*  
 bathe      the divine sailors      in it      at the season of







  
*kerh*      *en*      *senāā*      *āb*      *en*      *neteru*  
 night      to      gratify (?) the heart of      the gods






 21. 
  
*em*      *xet*      *seš-ā*      *her-s*      *em*      *kerh*  
 after I have passed over it      by      night and







  
*em*      *hrū*      *tāu*      *iut - f*      *ān - sen*      *er - ā*  
 by day. They grant his coming, they say      to me,






  
*nimā*      *trā*      *tu*      *ān - sen*      *er - ā*  
 Who      then art      thou ?      say they      to me.

*pu trā ren - k ān - sen er - ā*  
 What then is thy name? say they to me.

*nuk rut xeri en hait āmi*  
 I grow among the flowers dwelling in

*baaq ren - ā seš-nek her mā*  
 the olive tree is my name. Pass on thou forthwith,

*ān - sen er - ā seš-nā her nut*  
 say they unto me. I have passed by the town

*mehtet baat peti trā maa - nek*  
 north of the bushes. What then didst thou see

*ām xent pu henā mesfet peti trā*  
 there? The leg and the thigh. What then

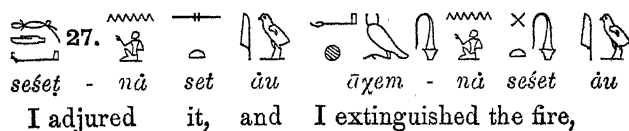
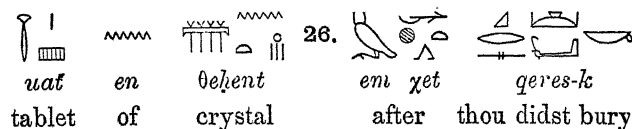
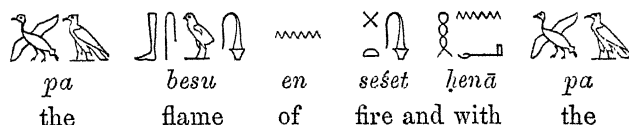
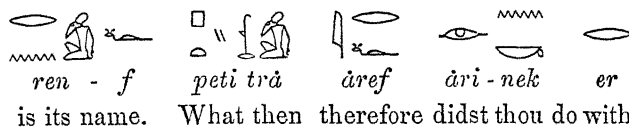
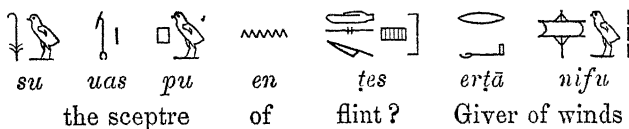
*ān-k en sen āu maa - nā āhehi*  
 didst thou say to them? I saw rejoicing






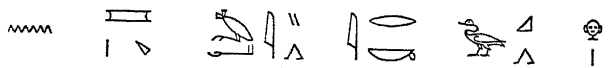


maketh to prevail thee it. What then is [the name of]

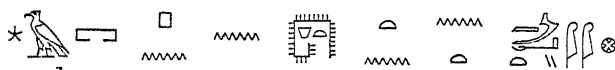



  
 set - nâ uat em qemam 28.

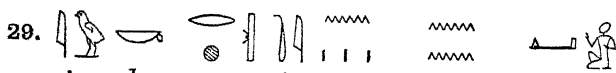
I made use of the tablet in creating


  
 en mer mâai ârek âq her


a pool of water. Come then pass in over


  
 sba pen en usext ten ent Maati

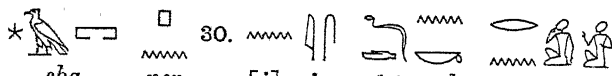
door this of Hall this of Maati,

29. 
  
 âu - k rex - ôâ - n enen(i.e., ân) tâ - â

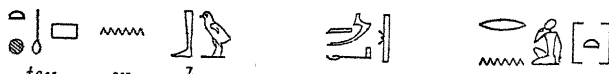
thou art knowing us. Not will I let


  
 âq - k her - â ân bens en

enter thee over me, saith the bolt of

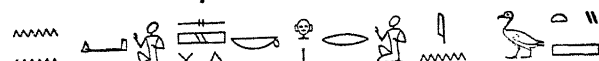
30. 
  
 sba pen [â]n-âs tef - nek ren - â

door this, except thou sayest my name.

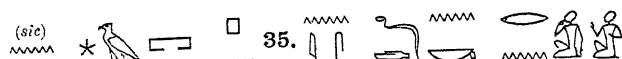
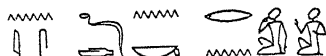

  
 tex en bu maâ ren - t


Weight of the place of right and truth is thy name.

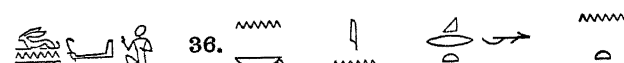



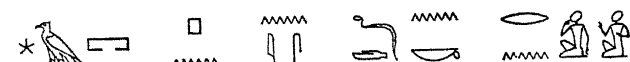
  
 enen *tā - ā seš - k her - ā an sati*  
 (i.e., an)

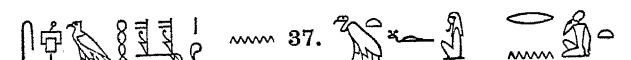

Not will I let pass thee over me, saith the threshold


(sic)  35.   
 en *sba pen [ā]n-ās tet - nek ren - ā*  
 of door this, except thou sayest my name.










  
*āua en Kēb ren - k enen (i.e., an)*  
 Ox of Kēb is thy name. Not

 36.   
*un - ā nek an qert ent*  
 will I open to thee, saith the bolt-socket of























  
*sba pen [ā]n-ās tet - nek ren - ā*  
 door this, except thou sayest my name.























 37.   
*sah en mut - f ren - t*  
 Flesh of his mother is thy name.

  
*enen (i.e., an) un - ā nek an pair*  
 Not will I open to thee, saith the lock



































*en*                      *sba*                      *pen*                      *[á]n ás*                      *tet - nek*                      *ren - á*  
 of                      door                      this,                      except thou sayest                      my name.

																					
<i>ānḫet</i>	<i>uṯat</i>																				
Liveth the <i>utchat</i>		of		Sebek,		the lord of															





























Ba<sup>h</sup>au                      ren-t   enen (án)      un - á  
 Bakhau,                  is thy name.   Not      will I open

								
<i>nek</i>	<i>enen(ân)</i>	<i>tā - â</i>	<i>āq - k</i>			<i>her - â</i>		<i>ân</i>
to thee,	not	will I let	pass thee			over me,		saith























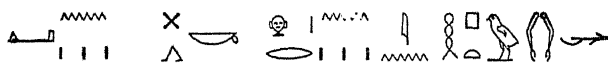
āri      āa      en      sba      pen [ān ās  
 the dweller   at the door   of   door   this, except


*teṯ-nek*      *ren-à*      *qebt*      *Šu*      *erṯa-nef*

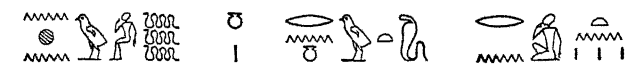
thou tellest    my name. Arm of Shu that placeth itself

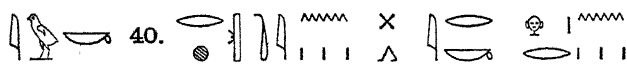



 39. 


  
*em*                      *sau*                      *Ausar*                      *ren - k*                      *enen (an)*  
 for the protection of Osiris                      is thy name.                      Not


  
 tā - n      seš - k      her - n      ân      heptu


will we allow to pass thee by us, say the posts

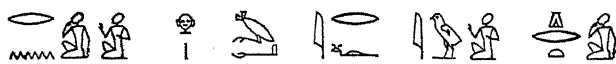
  
 en      sba      pen [ân]âs      tet - nek      ren - n  
 of      door      this, except thou sayest our names.

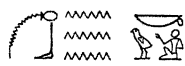


  
 nexenu      nu      Rennut      ren-ten  
 Serpent children of Rennut are your names.



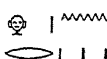

  
 âu - k      rex - âa - n      seš      ârek      her - n  
 Thou knowest us, pass then by us.

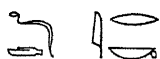
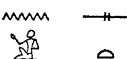


  
 enen(ân)      xent - k      her - â      ân      sati  
 Not shalt tread thou upon me, saith the floor




  
 en      usext      ten      [ân]âs      tet - k  
 of      hall      this, except thou sayest

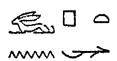



  
 ren - â      her      mā      âref      âu - â      kert  
 my name. . . . . I am silent,

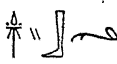





 41.   
*āb - kuā her entet [ā]n rex - n*  
 I am pure, because not do we know

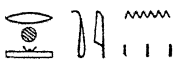
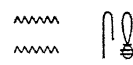





  
*ret - k xent - k her - n ām - sen*  
 thy two legs thou treadest upon us with them ;




  
*tet ārek nā set besu em bah*  
 tell then to me them. Traveller before



  
*Amsu ren en ret - ā unemi*  
 Menu is the name of my leg right.  
 (or, Amsu)




 42.   
*unpet ent Nebt-het ren en ret - ā*  
 Grief of Nephthys is the name of my leg




  
*ābi xent ārek her - n āu - k*  
 left. Tread then upon us, thou




  
*rex - thā - n enen (ān) semā - ā tu ān*  
 knowest us. Not will I question thee, saith



āri



āa



en



usext



0en



[ā]n ās

the guardian of the door of hall this, except



teṭ - nek



ren - ā



sa



ābu



tār

thou sayest my name. Discerner of hearts, searcher of



χat



ren - k



semā - ā



tu



āref

reins, is thy name. I will question thee then.



nimā



en



neter



āmi



unnut - f

Who is the god dwelling in his hour?



teṭ - k



set



en



māau



tauī

Speak thou it. The recorder of the two lands.



peti trā



su



māau



tauī

Who then is he the recorder of the two lands?



Tehuti



pu



māā



ān



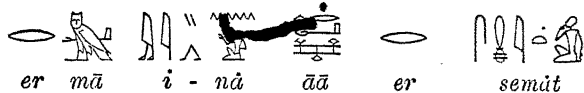
Tehuti



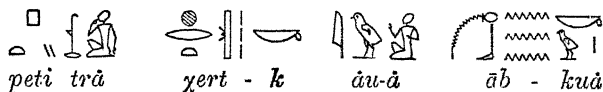
i - nek

Thoth it is. Come, saith Thoth, come thou

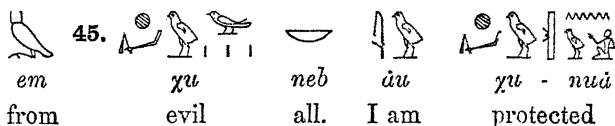




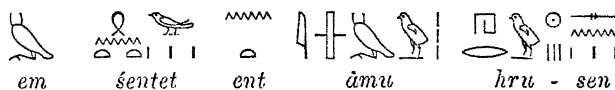
hither (?). I come advancing to the examination.



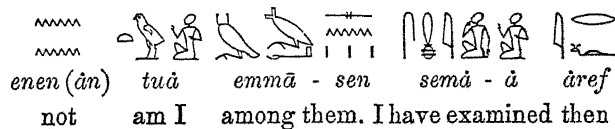
What then is thy condition? I, I am pure



from evil all. I am protected



from the baleful acts of those who live in their days,




not am I among them. I have examined then



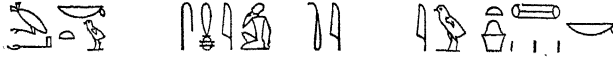
thee. Who goeth down into the flame,

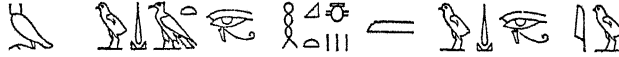



its walls are [surmounted] with uraei, being


  
*satu - f em ennu ui*  
 his paths in that same lake ?

  
*sebi pu Asür pu uta arek*  
 The traverser Osiris is. Come forward then,

  
*mäketu smä - thä äru tau - k*  
 verily thou hast been examined ; is thy bread

  
*em utat heqt em utat äru*  
 from the *utchat*, and [thy] beer from the *utchat*, are

  
*per-tu nek xeru tep ta*  
 brought out to thee sepulchral offerings upon earth

  
*em utat . . . . . su er - ä*  
 from the *utchat*. Hath decreed it he for me.